Two

TREATISES

The one Entituled, A New

PRIMMER,

The other, A New

CATECHISM:

Both Written by

WILLIAM SMITH.

Printed in the Year 1668.

A New

PRIMMER,

Wherein is demonſtrated

The New and Living Way;

Held forth by way of *Queſtion* and *Anſwer*, as from a Child's Enquiry after Truth, to be informed by the Father.

Here being divers particulars Anſwer'd, and plainly opened, that may be profitable both in this preſent Age, and Ages to come.

Publiſhed for the benefit of all ſorts of People, and may be very ſerviceable for every Family, and of great uſe for young Children to learn in, ſo ſoon as they can underſtand their Language, that they in the fear of God may be inſtructed, and remember their Creator in the days of their Youth.

Other Foundations can no man lay then that which is laid, which is Jeſus Chriſt.

Behold, I write unto you both Old and Young, that you may know the Truth, and that the Truth may make you free.

For which I Travel, enduring Affliction for the Truths ſake, WILLIAM SMITH.

Printed in the Year 1668.

To the READER.

Reader,

WHen the foundation is ſure, there it more encouragement to begin to build, and to begin well, and perſevere in well-doing is the way to come into peace: Therefore it is needfull that thou be plainly inſtructed in the firſt Principle of the pure Religion, that thou therein mayſt begin in the ſpiritual travel, and continue faithfull to the end, whereby everlaſting reſt thou wilt come to inherit: and for the ſame ſer-

vice is this little Book given forth, and the Title of it bears, A *New Primmer*, becauſe the Teſtimony therein is unto Jeſus Chriſt, who is the firſt Principle of the pure Religion, and the new and living way unto the Father, and makes all new in his life and power, as he is believed in, and received. Therefore whether thou be Old or Young that reads this Book, keep in the fear of God, that thou mayſt feel Gods Witneſs in thy own Conſcience opening thy underſtanding, and making manifeſt unto thee the plain and ſimple Truth of God, which in this Book is moderately enquired

red after, and plainly anſwered; and though in many anſwers there be but few words ſpoken, yet if thou readſt it with a ſingle Eye, thou wilt meet with full ſatisfaction in it, as to the thing that is enquired; therefore keep ſimply, and read without prejudice, and Truth will open to thy underſtanding, and thou wilt come to know Chriſt Jeſus, who was, and is, and is to come, the firſt and laſt, the beginning and ending, in whom is life, and the life is the light of men.

And little Children, when you come to learn reading in this Book, be not light in your minds, but mind the fear of

God, and as you read, wait to underſtand what you read, that you out of ſin and evil may be kept; that whilſt you are yet young you may remember your Creator, and walk as obedient Children unto him, and do thoſe things that are well-pleaſing in his ſight, that in him you may grow and encreaſe in vertue and godlineſs, and ſo honour the Lord in your youth, not knowing whether or no you ſhall come to ſee old age. My deſire is to do you any good, and my love is both to old and young.

Worceſter *County Goal, the 2d Moneth*, 1661. W. S.

A New

DEVONSHIRE HOUSE
Friends' Reference
BISHOPSGATE WITHOUT E.C.

A PRIMER.

The Child's Queſtion.

FAther, *I have a great deſire to know God that made me, and to be acquainted with his Way and Truth, that I might walk therein.*

The Father's Anſwer.

That is a good deſire Child, and thou art worthy to be informed, becauſe thou inquireſt ſo innocently, and wouldeſt know the thing that is good, therefore my Child be ſtill and diligent, and I ſhall inform thee, and plainly ſhew thee how thou mayeſt come to know God, his Way, and Truth.

Child, *I would be ſo informed Father.*

Father, Why, Child, thou muſt wait to know ſomething of God in thee, which

which in thy own Conſcience he maketh manifeſt; and by minding and obeying of that, thou therein wilt come to know God, his Way and Truth.

C. But is there ſomething of God in my own Conſcience that will give me the knowledge of him?

F. Yes; and there is not any thing elſe that can do it.

C. What is it Father? let me know it, that I may not neglect it, but give diligent heed to it, that I may know God?

F. It is the Light of Chriſt with which thou art enlightened, and it is made manifeſt in thy Conſcience, and doth there let thee ſee whether thou art a follower of the thing that is good, or the thing that is evil.

C. But is it the Light of Chriſt within me?

F. Yes child, it is within thee; and there thou art to wait for it.

C. From whence doth it come?

F. From God the Father of Lights.

C. And

C. And doth God freely give it unto me?

F. Yes, It is his good and perfect gift unto thee, that thou therein mightest profit.

C. How may I know that it is the Light of Christ, and that it comes from God, and is given freely of God unto me?

F. Because it is pure, and joyns to no evil, but in thy own Conscience testifies against it, and reproves thee for it, whereby thou mayst certainly know that it is the pure Light of Christ, and comes from the pure God, and that he gives it freely unto thee to convince thee of sin, and save thee from it.

C. But is that the Light of Christ that lets me see my sin, and in my Conscience reproves me for it?

F. Yes, child, that is the Light of Christ,

C. But our Ministers do not so teach us.

F. That is, because they are not the Ministers of Christ, neither can teach his Way in Truth.

C. But

C. But how ſhall I know that they are not Chriſts Miniſters, for I would not hear or believe any that are not his?

F. Thou mayſt know them, child, by their Fruits.

C. Why, In what do they differ from Chriſts Miniſters?

F. They differ both in Doctrine and Practice.

C. How do they differ in Doctrine?

F. Why, their Doctrine is Traditional, and they teach for Doctrine the Traditions of men, and ſo ſpeak things they know not for filthy lucre ſake, building upon other mens Labours, and running into other mens Lines for their Matter, which is not after Chriſt, neither do his Miniſters ſo.

C. How do they differ in Practice?

F. In many things.

C. I would be informed concerning them.

F. To mention them all would take up much time.

C. Name

C. Name a few, if the whole be too tedious, that by underſtanding ſome of them, I may be aware of the reſt.

F. Such as are not Chriſts Miniſters have their Power and Authority from Man, and ſo have each man a place of Settlement, which is called a Pariſh; and in that Pariſh they have Tythes allowed for their Maintenance, and that is the Tenth Part of Encreaſe: And they have a Law made by Man to Compel it; and if any for Conſcience ſake cannot give it them, then by their Law they Sue them, and Impriſon them, and Spoil their Goods; and theſe are Wolves, child, that are let looſe amongſt the Lambs to rend and tear them; and they have Places builded in their ſeveral Pariſhes, which they call Churches; and they Obſerve one Day in a Week for their Worſhip, and a few Hours in that Day to perform it; and they have an Hour-glaſs (many of

of them) and that is their time of Preaching; and their Eye will be oft towards the Glaſs, to ſee when it is Run, becauſe it is a long hour to them; and when the Glaſs is Run, they tell their People the time is now ſpent, or words to that purpoſe; and what hath been ſpoken that muſt ſuffice for that time; and this is not the Practice of Chriſts Miniſters.

C. But where, and in whom ſuch things do appear, may I certainly know that they are not true Miniſters of Chriſt?

F. Yes, Thou mayſt certainly know them not to be true Miniſters of Chriſt, nor of his ſending forth; for ſuch Fruits do plainly demonſtrate them to be falſe.

C. But if ſuch be falſe, How may I know them that are true? for I have an earneſt deſire in me to know the thing that is true.

F. Be patient, child, and in due time

time thou mayſt come to underſtand it, and thou mayſt know the true Miniſters of Chriſt by their Fruits.

C. What is their Fruits? And in what do they differ from the falſe?

F. They differ in every particular.

C. Inform me of ſome of them.

F. The true Miniſters of Chriſt, have their Power and Authority in God, and that is their Foundation; they take no Tythes, nor Sue any People at Law for maintenance, nor caſt any into Priſon; they do not love filthy lucre, neither make their Belly their God; they Preach the Word faithfully, and do not limit the Holy One either to Time, Place or Perſon; they are meek and gentle and peaceable towards all men; and theſe are Chriſts Miniſters.

C. Here is a great difference Father.

F. Yes, child, there is ſo, even as much as is betwixt that which is true,

and

and that which is falſe; or betwixt light and darkneſs; for the falſe Miniſters are of the Earthly Wiſdom, and the true Miniſters are endued with Wiſdom from above.

C. But do they not all Preach Chriſt in words?

F. Yes, the falſe can ſpeak of the Name of Chriſt (as the true do) but they want his Power.

C. But how may I then know which is true and which is falſe by their words, ſeeing words may be the ſame?

F. Why, they that are falſe, Preach Chriſt without, and bid People believe in Him, as he is in Heaven above; but they that are true Miniſters they Preach Chriſt within, and direct people to wait to feel him in themſelves, and ſo to believe in him, as he makes himſelf manifeſt in them; and this is true Doctrine that brings people to mind that Principle of God in their own Con-

Conſciences, which comes down from Heaven and goes thither again; and ſuch as are in the Earthly wiſdom, they do not know Heaven above.

C. This is a great difference in their Doctrine, for one to preach Chriſt without, *and another preacheth him* within.

F. Yes, it doth make a great difference, and hath no more fellowſhip together, then the Eaſt hath with the Weſt.

C. And is this an infallible Tryal of them?

F. Yes, and it will not deceive thee, but will certainly give thee an underſtanding, whereby thou mayſt diſcern them both; and if thou waiteſt in the meaſure of the Light of Chriſt, thou wilt be able to try all things, and ſo come to chuſe that which is good.

C. But muſt I not try all things by the Scriptures?

F. Nay, for the Scriptures were gi-

ven forth from the Spirit, and it is the Spirit that trys whether the things be true or falſe, good or evil.

C. But are not the Scriptures given forth for a Rule to walk by?

F. The Scriptures are a true Teſtimony of what the Saints were made witneſſes of; but the Spirit is the Rule from which the Scriptures were given forth; and it was the Rule unto them that gave forth the Scriptures, and they had the Spirit before they ſpake the Words; and they ſpake the Words as the Spirit moved, ſo that the Spirit was before the Words, and was their Rule that ſpake the Words, and it changes not, but is the ſame for ever.

C. What is the ſervice of the Scriptures if they be not a Rule, and for tryal of things that are ſpoken?

F. They are of great ſervice, child, and are to be read and believed; and they become comfortable, when

in

in the ſame Spirit that gave them forth, they are fufilled, and truly underſtood

C. Then the Scriptures are to be owned and believed, as a true Teſtimony of what the Saints were made partakers of in that day?

F. Yes, they are to be owned and believed, and they that do not ſo, they are to be denied: but thou muſt take heed, child, of giving more unto the Scriptures than unto them belongs, leſt in ſo doing thou diminiſh from the glory of Chriſt, and ſo give it to another. And if thou look'ſt upon the Scriptures to be for a Rule, and for trying, thou giveſt that unto them which belongs unto Chriſt, for he is the Rule, and leads his people, and he alone ſearches the heart, and tryes the reins, and not the Scriptures.

C. But how then muſt Spirits be tryed if not by the Scriptures? Muſt one Spirit try another?

F. The Spirit of God muſt try all ſpirits; for it knows the ſpirits whether they be of God, and if not, it diſcerns them, and judgeth infallibly of them; and if they be of God it receives them, and embraces them with joy; and this is not the ſpirit of a man to try the ſpirit of a Man, but the Spirit of God that trys all mens ſpirits.

C. Then I perceive it is the Spirit alone that I am to mind in all things.

F Yes, child, for by minding of the Spirit alone in all things thou wilt come to a good underſtanding in all things, and be able to diſcern and put a difference betwixt that which is true and that which is falſe.

C. I am ſenſible that there is ſomething in my Conſcience that lets me ſee my ſecret thoughts, and the intents of my heart; but I have not known what it hath been, nor hitherto have much regarded it.

F. That is the true Light of Chriſt that

that lets thee ſee thy Thoughts, and the intents of thy heart; and God hath freely given it unto thee, and requires thy obedience to it: Therefore, child, for the time to come be more diligent, and have more regard unto it; and when it ſhews thee Evil, and reproves thee for Evil, obey it, ſo it will rend the vail from off thee, that is ſpread over thee, and keeps thee from the knowledge of God.

C. *But if I ſhould turn unto it, and obey it when it reproves me for ſin, is there power in it to ſave me from ſin, and to deliver me from all Iniquity?*

F. Yes, child, all power in Heaven and Earth is in it, and it is made manifeſt not only to ſhew ſin, but alſo to deſtroy it; and if thou obeyeſt, and in it believeſt, thou wilt feel it condemn ſin, and deſtroy the Devil that begets it; and it will draw thee near to God, and give thee the knowledge of his glory.

C. That is the thing that I earneſtly deſire : but when I look within, I ſee nothing but a body of corruption.

F. That which diſcovers to thee the body of corruption, that is the Light of Chriſt : and when thou firſt ſeeſt thy ſelf in it, thou canſt ſee nothing but corruption ſtanding ; but by obeying, and believing in it, thou wilt feel it break the body of Corruption, and ſet thee free out of that bondage.

C. But is that the Light of Chriſt, that ſhews me my Thoughts, and Words, and Deeds, and makes them manifeſt what they are ?

F. Yes, chi'd, that is Light of Chriſt, and with it are they all made manifeſt, and thou canſt not hide any thing from it ; when thou art in ſecret it is with thee, and there ſhews what thy thoughts are, it ſorts thy words and deeds, and lets thee ſee whether they be good or evil : if thy thoughts be after vanity, it diſcovers them, and reproves thee in

in thy own conſcience for them; and thy thoughts thou canſt not hide from it; if thou ſpeakeſt vain words, or doſt any evil deeds, it condemns thee in thy ſelf, and thou canſt not fly from the Judgment of it; and this is the pure Light of Chriſt in thy own conſcience, child, and is always near thee to reprove thee for the things that be evil.

C. This is true, for I do feel ſomething in me that lets me ſee Evil, both in Thought, Word and Deed; and I alſo feel many checks in my Conſcience when I am doing the thing that is Evil.

F. Why that is the Light of Chriſt that lets thee ſee all that ever thou haſt done, and alſo what is preſent with thee, and what thy life is in; and what thy love is after: And if thou mindeſt, thou wilt ſee what ever riſeth out of the darkneſs, and what the Prince of Darkneſs tempts thee to do; ſo that thou wilt find that the Light of Chriſt

will make manifeſt every evil in the appearance of it, and will call thee to abſtain from it; and if thou obeyeſt, it will keep thee from joyning to it. And I ſhall in one Inſtance plainly inform thee of it; When the Devil tempts thee to put forth thy hand to take any thing that is not thy own, the Light of Chriſt lets thee ſee it to be evil, and thou art ſenſible that it is not thine before thou toucheſt it; and if thou doſt not obey the Light that diſcovers it, then the Devil prevails and draws thee to do it, and ſo thou becomeſt a Thief, for which the Light reproves thee: Or if thou be tempted to tell a Lye, the Light lets thee ſee it before thou ſpeakeſt it, and thou art ſenſible that the thing thou art to ſpeak is not true; and if thou doſt not obey the Light that ſhews it, the Devil prevails and draws thee to ſpeak it, and thou becomeſt a Lyar, for which the Light reproves thee.

C. This is true, but will the Light deal thus plainly with me in all things?

F. Yes, child, it will deal plainly with thee in all things, and will not deceive thee in any thing, but will make it manifeſt as it is: If it be a Lye, it makes it manifeſt to be a Lye, and that which makes manifeſt a Lye that is True, and will not deceive thee; therefore mind it, and obey it, and it will divide aright: And what is of the fleſh it will let thee ſee to be fleſh, and ſo for Condemnation.

C. Father, ſhew me what the Work of the Fleſh are, that I may know them?

F. Thou art to mind the Light, and it will ſhew thee, and give thee true knowledge of them: for if at any time thou liveſt to the fleſh, and ſatisfies it with the affection and luſt, the Light will condemn thee and the Work that is brought forth by thee, by which thou mayſt certainly know that it is a work of the fleſh;

yet

yet for thy Information I ſhall mention ſome of them, and ſhew thee what they are, *Covetouſneſs, Drunkenneſs, Witch craft, Hatred, Variance, Emulation, Strife, Debate, Deceipt, Anger, Envy, Malice, Back-biting, Whiſpring, Pride, Fornication, Adultery, Gluttony Swearing, Lying, Sporting, Playing, Carding, Diceing, Dancing, Ringing, Feaſting, Revelling, Banqueting*, with much more, and they that live in ſuch things cannot inherit the Kingdom of God.

C. Here is a great number, Father; But do all theſe, and more then theſe, lodge in People?

F. Yes child, all theſe, and more than theſe, lodge in the heart that is deceitful, where they are generated by the ſubtilty of the Serpent, which is the ſeed of the Evil doer; and he forms them up into a body, which is the body of ſin; and where they are, and the life in them, they ſeparate from God, and vails from beholding the brightneſs of his Glory.

C. But

C. But cannot I know God, his Way and Truth, and yet live in some of these things?

F. Nay, child, if thy life be in any of them, and thou walkest in them, thou livest in that which can neither know God, nor please him; and the Way and Truth of God thou art out of, for, as far as the East is from the West, so far doth sin separate from God.

C. But must I deny them all?

F. Yes, child, for if thou livest to the Flesh, thou must die.

C. Alas, Father, who then shall be saved?

F. Why those that turn when the Light reproves them for sin, and those that obey and believe therein; for in the Light the Name of Christ is known, in which is Salvation; and he that believes is saved.

C. But may I come to witness those Works of the Flesh destroyed whilst I am in the body, seeing they separate me from God, his Way and Truth?

F. Yes,

F. Yes, if thou believeſt in the Light, it will ariſe in Power, and deſtroy thy Luſts that War againſt thy Soul, and will ſubdue the evil concupiſcence of the unclean Nature, out of which proceeds all evil, and in which thou canſt not p'eaſe God.

C. *Father, I am but a child, and want underſtanding, tell me therefore how I muſt get out from amongſt theſe evils? for I now ſee my ſelf beſet with them, and I would willingly deny them, and part with them for Chriſt.*

F. Why, child, I ſhall briefly inform thee of this thing: When thou feeleſt thy mind inclining towards any evil, and that the Light diſcovers it to be evil, then do thou mind the Light that diſcovers it, and ſtand thou ſtill, and joyn not to it, but deny thy ſelf, though thou mayſt feel a ſtrong inclination towards it; and if thou ſtand ſtill, and waiteſt in the Light, thou wilt receive Power againſt it, and ſtrength

to overcome it, and thou wilt feel the Power of the Light to croſs thy Will in what it would do, and in the Power thou wilt feel thy Salvation: and ſo as thou mindeſt the Light, and in it believeſt thou wilt be kept from joyning to the Evil, and walk in the daily croſs to thy own Will, whereby the World will be crucified unto thee, and thou wilt be crucified unto the World, and true Judgment will be Executed upon the Evil-doer, and death will come upon thy own life, and ſlay thy luſt, that hath loved any thing more then God.

C. I deſire one particular Inſtance to clear this thing to my underſtanding?

F. I ſhall give thee one inſtance, which by minding thou mayſt know all the reſt: When thy heart is lifted up in Pride, and thou ſtandeſt exalted in thy own Mind, and there haſt high thoughts of thy ſelf, and ſtriving to adorn thy Body with coſtly

Apparel

Apparel, and to put on any thing more than is needfull for the ſervice of the Body; the Light of Chriſt in thy conſcience will reach unto thee, and plainly ſhew thee, That the thing thou art exerciſed in, is an evil thing, ſo as thou mayſt ſenſibly feel correction for it: Now, if thou turneſt to the Light when it reproves thee and corrects thee, and yeeld unto it without reſiſting, it will reach to the top of thy Pride, and bring thy haughtineſs down, and lay thy loftineſs low, and will crucifie thy carnal affection with the luſts of it, and will bring death upon it; ſo will thy life and pride be taken away, and Humility will ſpring and come into Honour; and in the Power which is the Croſs, the Old thou wilt feel put off, and the New will be put on, and thou wilt be made a new man in Chriſt, who will reveal the Father unto thee, and give the true knowledge of him his Way and Truth.

C. This is a ſtrait Gate, Father, Is there not another way by which I may come to know God?

F. Nay, child, there is not another Way, for Chriſt is the Way; and if thou deſireſt to come to walk in Chriſt, thou muſt part with All for him, and Deny thy ſelf to follow him; Therefore doth the Power ſtand in the Gate, to keep out all that is Unclean, and to Crucifie it before there can be an Entrance; and that is the reaſon, child, why ſo few enter in at the ſtrait Gate; but do not thou fly the Croſs, but mind the Light that leads in it, ſo wilt thou feel the Regeneration wrought, and a Birth born that is of God, and is Heir of the Kingdom.

C. But muſt every Work of the Fleſh, which the Light reproves me for be denied and crucified after ſuch a manner?

F. Yes, child, for in the Self-denial, and daily Croſs thou wilt feel the Enmity ſlain, and the Power will work thy

thy Freedom out of the Bondage wherein thou haſt been held Captive under the Enemies Power; and if thou lieſt down patiently, and beareſt the Judgment willingly, Judgment will be brought forth unto victory.

C. *Alas Father, this is a hard ſaying; and if there be not another way to come to the true knowledge of God, I begin to faint already, and do not ſee how I can be freed from the evil that daily attends me?*

F. The ſaying is not hard, child, but unto that which Reaſons about it, that would keep a life in ſomething that muſt be deſtroyed, and there is no cauſe for thee to faint, child, though evils attend thee daily, but believe in the Light, and it will work the Work for thee, and remove thy burthen from off thee; for all things are poſſible with God, and there is nothing too hard for him: therefore reaſon not about it, but believe over it, and the Lord

Lord God will not forſake thee until he hath perfected his Work, for his love is to that which breatheth in thee, and through Judgment he will Redeem thee, and ſhew thee his Salvation.

C. But muſt I be born again, Father?

F. Yes, child, or elſe thou canſt not enter into the Kingdom of God.

C. How may I come to know that, with the work of it?

F. By diligent waiting in the Light, whereby thou wilt come to feel the effectual working of God's Power, through which the old Birth, with all the Deeds of it, will die, and thou wilt feel a new Birth raiſed, which after God is Created in Righteouſneſs and true Holineſs.

C And what ſhall I be when ſuch a Work is wrought, and the new Birth raiſed?

F. Why, Thou wilt be made a new man in the Immortal Seed, and

thou wilt have a new Heart, out of which will proceed new Thoughts, Words, and Deeds; and then thou canſt not live any longer in the Evil, but in the Good, into which thou art redeemed by the Reſurrection of Life: And herein, child, is the Lord God truly known, his Way and Truth.

C. Oh Father! that I could feel this Work effectually wrought in me, then ſurely I ſhould be eaſed of much that now oppreſſes me.

F. Why, do not haſten, child, but keep ſtayed in the Light, and there thou wilt feel the hand that worketh, and know the power of it whereby thy Redemption will be perfected, and the Seed Immortal raiſed; then thou wilt feel the Oppreſſor broken, and thy Burthen taken off, which will give eaſe unto thee, and bring in joy for Mourning.

C. But if there be not another way to know God, then how is it with all thoſe

those People that do not thus believe, and yet profess God, and Truth, and Scriptures?

F. Why, child, all that are faithful to God in what he makes known unto them, they are not Judged, though unto the Truth they be not yet clearly attained; and though there may be a difference in the Profession, yet it is but one thing in all that breathes after God, which the Lord brings through the Dispensations and Administrations of Professions to inherit Life in the Possession; and it is not a Profession that makes a Christian, though people in a Profession may speak largely (in words) of the Grace of God, and the Love of God; but they read in that Book Notionally, before they have passed through the Judgment experimentally: And do not thou busie thy mind so much to look after others, but mind thy self, for thou must give an account of thy self to God.

C. But I desire to enquire somewhat after this thing, that I may receive Information concerning it, seeing there are so many professions, and all seem to differ, and yet but one true Way, that so I may chuse the true, and deny the false.

F. Why, child, for thy satisfaction, I shall a little open it unto thee, whereby thou mayest see into the ground of all Professions, and how they all come to differ; for People wanting the Life and Power of Christ in themselves, they are betrayed into the words which from the Life and Power were given forth; and then, not understanding the Scriptures as they are, they put to their meanings; and when in their meanings they cannot agree, then arises the difference; and one cries, *Lo here*, and another cries, *Lo there*, according to their own meanings and conclusions; and so being from the Spirit of God in themselves, from which the Holy Men of God gave

gave forth the Scriptures, they do not underſtand the Scripture, nor the Power of God: And this is the reaſon, child, why there are ſo many Profeſſions and ſhews of Religion.

C. Then is it not very dangerous to put Meanings to the Scriptures, and from thence to draw concluſions concerning Religion, when there is not a meaſure of the ſame Spirit felt from which the Scriptures were given forth?

F. It is very dangerous, child, and it is the way of the old Serpent, and ſuch a Profeſſion never makes a Chriſtian, nor brings forth a pure Religion, but forms up a ſhew of Godlineſs out of the Power.

C. But amongſt theſe ſeveral Profeſſions there is ſomething ſeemingly good in their Practice: for they profeſs a worſhip to God, and they have Praying, and Preaching, and Singing; and they uſe thoſe things called Ordinances; as Baptiſm, and Bread and Wine?

F. Child, this obſerve, That which ſeems to be, and is not the thing it ſeems, it deceives the beholder: And there may be ſomething good in all the Profeſſions, and yet not be ſo as it ſeems, and in the Darkneſs it is not to be diſcerned; The *Phariſees* had long prayers, and that was ſeemingly good, yet Chriſt called them *Hypocrites*: So to judge according to the Appearance is very dangerous, for therein are many deceived, taking a thing to be that which it is not.

C. But is not the Worſhip of God a good thing?

F. Yes, the Worſhip of God is a good thing; but if there be no more but a ſhew of Worſhip, it is not the Worſhip of God, nor is not ſo good as it ſeems to be, but is a Will-worſhip, and nor the Worſhip in the Spirit, which is the true Worſhip of God.

C. Is not that a true Worſhip where there is Praying, and Preaching, and Singing, with ſuch like good things?

F. That is a true Worſhip where there is praying, and preaching, and ſinging in the Spirit; but there may be ſuch things done and not in the Spirit, but in mens own wills, and that Worſhip is vain.

C. Then inform me, Father, of the true Worſhip.

F. Why, child, I ſhall ſhew thee: when the mind is joyned to the Spirit of God, and is acted by it, and ſubjected to it, then is the Lord God truly worſhipped; and that is the Worſhip in the Spirit.

C. And how is that Worſhip performed? And what is the practice in it?

F. It is performed according to the good pleaſure of the Spirit, that blows where it liſteth; and the practice is, as the Spirit moves. If the Spirit gives words to declare, they

are declared faithfully : If it move unto Prayer, it is performed in it: And ſo the things practiſed in the true Worſhip, are performed in the Spirit's Power, and according to its own pleaſure.

C. Do not all people that profeſs a Worſhip unto God, perform their Service in the Spirit?

F. Nay, child, for they that are in the fleſh cannot perform a ſpiritual ſervice.

C. How do they then Preach and Pray, with other things they practice in their Worſhip?

F. They do it in their own wills, and in the ſtrength of the earthly wiſdom, and not in the Spirit.

C. And do thoſe called Miniſters perform their Service in their own Wills and Wiſdom?

F. Yes, child, they do it in their own wills and wiſdom, and in their own time.

C. But

C. But how ſhall I know that they do ſo?

F. By their Limitation, in binding up their Worſhip unto a Time, Place, and Perſon; but the Spirit of God is not limitted.

C. Why is not their Time, and Place, and Perſon right, ſeeing their Time is upon that day called Sunday, and their Place that which is called a Church, and the Perſons ſuch as are counted Miniſters of Chriſt?

F. Nay, the Lord God of Power is not limitted to any of them. And for their Sunday, the Heathen named it; and the *Pope* named their Church; and their Schools and Colledges made their Miniſters.

C. But do they not Preach ſound Doctrine?

F. Nay, their Doctrine is after the Tradition of men, and not after Chriſt; and they get their Doctrine by their Arts and Languages that they

they have learned at Schools and Colledges, and then read it, or ſpeak it forth in their own wills that are corrupted, and there is no ſoundneſs in it.

C. Buttif it be ſo, there are many deceived, for they are looked upon to be able Miniſters.

F. Yea, many are deceived, who walk not in the Light that diſcerns them; but who walk in the Light ſees them, and their Wolfiſh nature under their Sheeps cloathing. And now is the Lord making them manifeſt, that they may not deceive any longer, for they have kept people always learning, and are unprofitable Talkers, Teaching for filthy Lucre, and not of a ready mind.

C. But is not their praying a ſervice that is accepted of God?

F. Nay, for they pray not with the Spirit, nor with the Underſtanding. And ſome of them cannot pray at all, but as they have prayers made by

by others, and have them ſet in a book to read, as in the book of *Common-Prayer*; or elſe get words into their memory, or comprehend them into the Notion, and then ſpeak them forth as in a way of prayer, when the Spirit is not felt; ſo that neither their Preaching nor Praying is accepted of God.

C. And is not their ſinging an acceptable ſervice? for they that can ſing Praiſes are in a good condition.

F. Who are come into that ſtate, where a Pſalm is given in the Spirit they are in a good condition, and can ſing Praiſes, and make Melody in their Hearts unto the Lord; and they rightly underſtand what they ſing; and they ſing with the Spirit, and with the Underſtanding: But none can ſing after this manner, but who are redeemed from the Earth. But they have *David*'s words put into *Meeter* by *Hopkins* and *Sternhold*,

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and given them forth as they were *David*'s condition, and the Drunkard, and Swearer, and Lyar ſing together, who know nothing of *David*'s condition; and ſo they ſing Lyes in Hypocriſie, which is not a right Service, nor accepted of God.

C. I would know, Father, how it is concerning thoſe things called Ordinances, as Baptiſm, and Bread and Wine, which are much uſed in their Worſhip?

F. Why, child, as to thoſe things, they roſe from the Pope's invention, who hath had power in the Night of Apoſtacy, and hath ſet up his Devices, which are yet continued in *England*, though he ſeemingly is denied, and the whole practice of thoſe things as they uſe them, had their inſtitution by the Pope, and were never ſo Ordained of Chriſt; for he did not ordain Sprinkling Water in a childs face, or to make a ſign of the Croſs in his fore-head, nor God-fathers and

and God-mothers to undertake for it: neither did he ordain Bread and Wine to be ſo uſed and received. And the Wine is another of the Pope's inventions, who knows not the Cup of Bleſſing, in which is the communion of the Blood of Chriſt, ſo hath invented a Silver Cup, and pours Wine into it, and then the Prieſt gives it to the people, and tells them, That *is the Blood of Chriſt which is ſhed for them*, when it is Wine, and not Blood: And gives them Bread, and tells them, That *is the Body of Chriſt that is broken for them*; when people neither diſcern the Body nor the Blood of Chriſt, and ſo Eat and Drink Damnation to themſelves. And true *Baptiſm* child, is in the Spirit, which *Baptizeth* into one Body: And the true *Meat* and *Drink*, is the Body and Blood of Chriſt, which the worthy receiver feeds upon in his Heart. So that theſe things be falſe, and not to

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be regarded by the true Chriſtians who are come to the Spirit, and live in the Spirit, which is the Subſtance.

C. But is not the place in which all theſe things are performed, a true Church?

F. Nay, the true Church is in God the Father of our Lord Jeſus Chriſt; and Chriſt is the Head of it, and hath the preheminence in it: but the place in which ſuch things are performed, is alſo of the Pope's invention, and he counts himſelf to be the head of it, and he would have the preheminence; and is a Place made by men, and it is Wood and Stone which do decay and wax old, and come to nought: Then they make Levies, and gather Money to Repair it again; and if they do not ſo, it will fall and conſume, and turn into Mire and Dirt: But the true Church, of which Chriſt is the Head, is a Living thing, and doth not decay, nor wax old, but is ingrafted into

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to him, and there is neither ſpot nor blemiſh in it.

C. But are not theſe the true Chriſtians that practice and perform ſuch things?

F. They have got the Chriſtians Words, and ſo count themſelves Chriſtians; but they are not in the Chriſtians Life, neither is their Way the Chriſtians Way; ſo they are practiſing thoſe things that God requires not at their hands, neither doth he accept them: And who are true Chriſtians, child, they come into Union with Chriſt by the effectual working of his Power in them, through which they are tranſlated and made new creatures, and the new creature is in Chriſt, and is a true Chriſtian, but the old is an Apoſtate.

C. There is alſo ſome other things that I would be informed in, becauſe I ſtand ſomething doubtfull concerning them.

F. What are they, child?

C. I

C. I observe that People make much to do one with another when they meet together, or part one from another, in putting off their Hats, and Bowing, and Cringing, and going Backward, and Scraping; and I am doubtful whether this be the true Honour, with which I am to honour all men.

F. This Doubt will be easily removed, and thou mayst be assured that it is not the true Honour.

C. How may I be assured of it?

F. Why, child, they that seek Honour one of another, they do not believe in Christ the Power of God, which is honourable in all men, and is to be honoured where it appears in any; and this seeks not the honour *below*, or to have the *Hat* put off, or the *Body* to *bow* and *cringe*, or the *feet* to *scrape*; it neither seeks such honour, nor can give such honour; for it is a beggerly honour when it is compared with that honour that comes from God alone, and where it is sought

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and expected it is from below; and that which anſwers the expectation is the ſame: and ſo men ſeek honour one of another, and they give it one to another with their *Hat* and *Knee*, And, *Your humble Servant Sir*: And ſuch are not in the Power of God, but in the vain cuſtoms of the *Heathens*; and ſo it is got in a cuſtom to put off the *Hat*, and *bow*, and *cringe*, and *ſcrape*; and Women to *curtiſie*, and *droop*; and this is ſought for and expected one from another, and they receive it one of another: And theſe are the Apoſtate Chriſtians, that are out of the Power of God that is Honourable, and ſo ſeek honour one of another, and are reſpecting one anothers Perſon; and the Rich and the Proud they get the Honour, and the Poor and the Needy they are not regarded.

C *But is there not ſuch an Honour that belongs to Magiſtrates and Men in Authority?*

F. Nay, child, ſuch Honour doth not belong to them, neither are they Honoured when it is done ſo unto them; for *true Honour* is from the *Heart*, and not from the *Hat*: And where any thing of God appears in Magiſtrates and Men in Authority, that is Honoured with the *Heart*, and it doth not expect the *Hat*: And this is true Honour, child, and it is given unto whom it is due.

C. But ſeeing ſuch a thing is expected by men in Authority, is it not better for me to give it to them then to offend them?

F. Thou muſt be carefull, child, how thou Reaſon'ſt about it, leſt thou run'ſt into Tranſgreſſion; for if thou reſpecteſt Perſons, thou committeſt ſin, and the Law of God will convince thee of Tranſgreſſion: Therefore mind the Lord and his Teachings; and if men be offended becauſe thou obeyeſt the Lord, thou wilt not be guilty of the offence; but the Wo ſhall be un-

to that in them which would be Honoured with thy *Hat*, from whence the offence comes.

C. *And doth not the Lord require any such things to be done?*

F. Nay, the Lord requires it not, but the pride of man's Heart seeks it; for the Lord requires that thou shouldst Honour all men in him; and that is, to give *Honour* unto whom *it is due*; but unto a *proud, heady, high minded man*, there is no *Honour due*, though he may be great in the World, and be in place to Rule; but in the Power of God the Poor is as honorable as the Rich, and the Begger as he that Rules; and the Honor is given as due unto the Power, and not unto any mans Person.

C. *I would be informed of another thing, Father, What Langnage I am to speak unto a single Person, whether* Thou, *or* You, *be the true Language unto a single Person?*

F. Why, child, a single person be-

ing One and no more, the true Language is *Thou* unto him, or her: and hath been the Language ſpoken by all that have been guided by the Spirit of God without reſpect of Perſons; And we do not read of another that was ſpoken by the Holy men of God unto any perſon, whether a King, or any in Authority under him; for the Spirit of Truth leads into all Truth, and *Thou* to *One* is the Language of Truth *without reſpect*, and the Spirit of Truth teacheth to ſpeak it, and not another.

C. But how is it then that People uſe the word You *to one another, when they ſpeak* One *to* One?

F. Becauſe in that thing they do not mind the Spirit of God, and its Teachings; and ſo the falſe ſpirit acting, brings forth a falſe Word; for *You* to *One*, is an Apoſtate Language, and through the vain cuſtom of it, is become ſeated in the Pride of Heart; and when the true Language is ſpoken, the

the Pride cannot bear it; but it is the true Language, child, and was ſo in the beginning before the fall; and God is turning it again unto his People in this day of Reſtauration.

C. And muſt I uſe the word thou to all ſorts of People?

F. Yes, When thou haſt occaſion to ſpeak to *One*; And do not reſpect the perſon of any man or woman; for it is as true to the Rich as to the Poor; and the Spirit of Truth will teach thee to ſpeak it if thou mindeſt and obeyeſt it; and if thou doſt not, it will reprove thee.

C. But is it not a thing that will become me to uſe good Manners? *And People do not take the word* Thou *to be* good Manners, *when I ſpeak to my Betters; and they will not have their Children taught to ſpeak that Language, becauſe they ſay it is unmannerly.*

F. It is the evil words, child, that corrupts good manners, whether it be

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in a child, or elder people; but true words is mannerly, and is ſpoken in the manner of Truth, which is good manners: And thou muſt not mind what others ſay, or how they will have their children taught; but mind thou the Lord and his Teachings, and he will teach thee to ſpeak *good words*, and *true words*, which is *good manners*; and it is the *evil words* that corrupts it: And people that know not the Teachings of God, nor the Truth of God, they know not the manner of it, and ſo are ſeeking how to honour one another, and to ſpeak to one another, and after what manner to do it, which is not in the manner of Truth, but in the falſe ſpirit, which corrupts their words and actions, and ſo corrupts good manners.

C. And how muſt I do concerning Oaths, ſeeing that Swearing in many things is required? as ſometimes to give Teſtimony to what I know; and ſometimes

times to teſtifie my ſubmiſſion unto a Ruler; and alſo in other things?

F. Whatever men require of thee, child, thou muſt mind what the Lord requires of thee; and if men require that of thee which the Lord forbids thee, thou muſt obey God: And Chriſt Jeſus hath forbidden all Oathes, and it is not lawfull to *Swear* upon any account, though men may require it; becauſe Chriſt hath commanded, *not to Swear at all*: and if thou loveſt him, thou wilt keep his Commandments, and not Tranſgreſs againſt him becauſe men require thee to do otherwiſe; but do thou mind the Spirit of Truth, and it will teach thee to ſpeak truth in what thou art called unto, and thy *Yea* in the Truth, will bind thee to perform faithfully what thou Teſtifieth or Engageth to: And ſo in all things thou art called unto, ſpeak the truth from thy Heart, as in the ſight of God,

and let thy *Yea* be *Yea*; and let there be no more in any wiſe; for what is more comes of evil.

C. But there is much ſaid concerning the Lawfulneſs of an Oath in ſuch needfull matters, as to end Strife, *or* engage to a Ruler, *with other things; and there are many Scriptures brought for it.*

F. They that bring Scriptures to plead for *Swearing* in this day, they do not underſtand the Scriptures; for He who is Lord of all, ſaith, *Swear not at all, neither by Heaven nor by Earth, nor by any other thing; but let your* Yea *be* Yea, *and your* Nay, Nay, *for what is more comes of Evil*: And thou art to obey Jeſus Chriſt whoſe Doctrine is true, and who ends the Diſpenſation of Oathes where ſtrife was; and in that Diſpenſation when they did *Swear*, and were not to forſwear themſelves, it was not an Oath formed in words,

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and then impoſed by the laying a hand upon the *Bible* and *kiſſing it*, but was ſolemnly ſpoken from their own mouthes, and what proceeded out of their mouths, that they were to perform unto the Lord; And this was the Oath commanded in that Diſpenſation, as thou mayſt read, *Numb.* 30. *If a man vow a Vow unto the Lord, or Swear an Oath to bind his Soul with a Bond, he ſhall not break his word, he ſhall do according to all that proceedeth out of his mouth*: (now Mark child) This was the thing the Lord Commanded in that Diſpenſation, and it was no more but the word that was to proceed out of their own mouthes, and were not to break, becauſe it was the Souls bond; therefore they were to do according to all that proceeded out of their mouthes; ſo that it was to proceed out of their own mouthes, and not to be impoſed in formed words, which binds not the Soul

Soul: And there is no Scripture that mentions any other way of *Swearing* in that Diſpenſation; but now Chriſt Jeſus, who Ends all the Changeable things, He ſaith, *Swear not at all; but let your Yea be Yea*; and it is without Exception, or putting any difference betwixt *vain Oathes*, and *ſolemn Oathes*; He ſaith, *Not at all*, nor *by any thing*; For what is more then *Yea* and *Nay* comes of *Evil*: Therefore, child, obey thou Chriſt's Doctrine, what ever men may require of thee; and if thy *Yea* will not be taken to the truth of thy word, let nothing elſe be done by thee, leaſt thou falleſt into Condemnation.

C. Father, Inform me concerning the Obſervation of Dayes, as thoſe called Holy-dayes, *and that called* Sunday, *which ſome call* Sabbath-day, *and ſome the* Lord's-day, *and whether the Lord requires that I ſhould obſerve them?*

F. If

F. If thou Obſerveſt a day, child, Obſerve it to the Lord; but he requires not the Obſerving of particular Dayes, for the *Seventh Day* was Holy, in which he Reſted from all his Work, and that was the *Jews Sabbath*, and they obſerved it to the Lord as he commanded; but Chriſt Jeſus hath fulfilled it, and ended it: And thoſe called *Holy-Dayes* are ſet up in the Apoſtacy, in which the *Saints* have been *Killed* and *Martyred*, upon which Dayes the Apoſtates Rejoyed and Feaſted; and they are called *Feaſtival Dayes*: and thou art to abominate the obſerving of them, becauſe they were ſet up in the Blood-thirſty Spirit; And for that called the *Lord's-Day* or *Sabbath-Day*, people do not underſtand what they ſay; for the *Sabbath* is the *Seventh Day*, and the obſerving of that is ended in Chriſt; and that called the *Lord's-Day*, is the firſt Day of the Week,

Week; and the name *Sunday*, is from the *Heathens*, who celebrated that day unto the *Sun*, and ſo called it *Sunday*: But, child, ever Day is the Lords-Day, and thou art to obſerve them all unto him, and walk in his fear, and in his dread every Day and Hour; and who come to Chriſt and believe in Chriſt, come over the obſervation of Dayes, into the one Day of the Lord, which is as a thouſand years, and ſo walk with the Lord in his Day, and obſerve it to his Glory and Praiſe.

C. *I now feel my underſtanding pretty well informed and opened; but will the Light of Chriſt, in my own Conſcience, let me ſee all theſe things, and teach me to underſtand them in Truth.*

F. Yes, (child) it will, if thou enclineſt to its Teachings, and ſtandeſt ſingle to obey, it will give thee a perfect underſtanding of God, his Way and Truth, and will let thee ſee all

all the *Customs*, and *Fashions*, and *Traditions* of the World to be *vain* for *condemnation*.

And now, my child, receive Instruction and be wise, and let not the Counsel of thy Father depart from thee, but treasure it up in thy Heart, that thou mayst lay up for thy self a good foundation, and know the hand of the Lord to build thee up: And now I exhort thee, child, to mind the fear of the Lord, that thou mayst know the beginning of Wisdom, and therein be made wise unto Salvation; and let not thy mind (in any wise) go after *vanity*; keep thy eyes from beholding *vanity*; and as thou mindest the Light of Christ, thou wilt see it, and be kept from it. And now unto all Sorts and Sects of People a few Words I write.

Unto the Aged.

THou that haſt paſt over many years, and haſt ſpent thy time in vanity, now wait to redeem it; thou draweſt nigh thy end, and the time that is paſt thou canſt not call again; thou muſt lay down thy earthly body, and how ſoon thou knoweſt not; the world muſt paſs away, and thou muſt leave it; if thou haſt gathered great Riches, thou muſt not abide with them: What profit will there be in all theſe things, when thou muſt go hence and be no more ſeen? And what will all thy profeſſed Religion do for thee in that day? It will all forſake thee: Therefore, whilſt thou haſt yet a day, turn and obey the Lord and his living Voice in thy Conſcience, that thou mayſt be gathered unto God, and know his ſalvation, before the day paſs over.

Unto

Unto the Young Men.

THou that art in the ſtrength of thy Youth, ſpend it not in vain, nor ſatisfie thy hearts luſts, which many times provoke thee to do evil, thy dayes will end, and an account thou muſt give unto God; therefore in time conſider, before the evil day come upon thee, for thou knowſt not how ſoon the Lord may call for thee, and require an account of thee: Therefore ſtand in aw and ſin not, but walk in the fear of the Lord, that it may go well with thee in the latter day.

Unto little Children.

THou that art yet in thy young Years, and art but like a plant ſpringing up into ſtrength, thou know-

knoweſt not the day of thy cutting down: therefore whilſt thy time is, mind the Lord that made thee, and gives life and breath unto thee, and walk in fear before him, ſo will he teach thee the way wherein thou art to walk, and he will order thy converſation aright, and ſhew thee his ſalvation, and thou wilt be kept from the evil of the dayes that yet thou haſt to paſs through, and will know the Power of God to pluck up the root of evil whilſt thou art yet tender, and before it be too much grown in ſtrength; and thou wilt come to be grounded and rooted in the Love of God, and in that ſpring up like a pleaſant plant, ſo will thy dayes which yet thou haſt to paſs through in this world, be joyfull to thee; and in the end, everlaſting peace will be thy portion: Therefore, *Little Children*, keep out of vanity; *Lye* not, *Swear* not, *Envy* not: be *ſober*, be *gentle*, be *peaceable*, be *tender*, *love*

love one another; be not *proud* in any wiſe; put not on coſtly Apparrel, take no thought after that; be not *curious* in your *Meats* and *Drinks*, but having Food and Rayment, be therewith content. Let not your Apparrel be more then what is needfull for your bodies, nor your Food more then what is convenient for your refreſhment: ſo will the Lord adorn you with the beauty of holineſs, and feed you with that meat that doth not periſh.

A few words concerning true Diſcerning *and* Judgment.

NOw is Salvation come from the moſt High, and the God of *Iſrael* is over all; he is confounding the Wiſe men in their Wiſdom, and deſtroying the Strong men in their Strength, he is breaking the Idols of ſilver, and the Idols of gold, and eve-

ry carved work he is throwing down, and his eye beholds the way of every man, and he ſees their work of what ſort it is; he is the ſearcher of the heart, and he paſſeth by and beholds the intents thereof; hidden things he brings to light, and by the gift of his own Spirit he ſhews to every man his thoughts; this is his perfect gift to every man, a manifeſtation thereof all men have, that they thereby might profit: and though a meaſure of this Spirit hath a being *in All*, and makes its ſelf manifeſt *in all*, and is the true light that doth enlighten *all that come into the World*, yet all do not receive it, nor come to be guided by it, ſo walk in the fleſh, and cannot pleaſe God, neither can perceive the things of God, and what is performed by ſuch as a *Service* or *Worſhip* to God, he doth not require it at their hands; and though they make many prayers, he will not hear, for they have no

Union

Union with his Spirit; and this tryes all People, and their works in a true *Diſcerning*, and gives true *Judgment* upon all according to their doings; and who have not this Spirit of Chriſt they are none of his; but all that receive it and have Union with it, they walk not in the Fleſh, but in the Spirit, in which they ſee the *Shapes* and *Forms* of every *Image* and *Likeneſs*, and the ground from whence they do ariſe; and no falſe birth can have a hiding place, but from the leaſt to the greateſt they are diſcovered, and the faireſt *covering* that any have cloathed themſelves withal is ſeen through, and all the formed likeneſſes which appear this day amongſt the ſons of men in what they do profeſs of God, they are all ſeen to be of the fleſh, and their *Root* and principle is of that part and nature that is earthly, from which no good thing can ariſe; and it brings forth a birth in its own likeneſs, and

of its own nature, which by the Spirit is truely diſcerned, and every work of the Fleſh is manifeſt to the Spirit, for the Spirit ſearcheth all things, and truly judges all things, for the Spirit is Truth; And though this may ſeem in many of your eyes to be raſh judgment, and you may call it ſo, yet it will ſtand a witneſs againſt all that are ſatisfying the Fleſh. For there is not any thing ſo hardly received as that teſtimony that ſtrikes at the Life of another, and that which deals plainly and ſimply with all, and deſires the good of all, that meets with the leaſt entertainment in the hearts of people; but that which flatters, and cries peace when the bonds of Iniquity ſtand, that is a pleaſing thing unto the minds of all who walk in the fleſh; and that which comes to rip them up, and diſcover their nakedneſs to their ſhame, that they kick againſt, and will not own nor receive it for truth; for there is not any peo-

people would come to ſhame for what they do; and that which opens ſecrets, and brings any thing to Light, by which ſhame may come upon them, they turn againſt that, and reject it, though the thing be really true which is witneſſed againſt; and ſo there is no work of the Fleſh that would come under the Spirit's Judgment, though it be truly diſcerned and judged as it is, and the Diſcerning and Judgment ſtand in the truth; but thoſe concerned in it will not own it, but cry out, Who made you a Judge? And why are you ſo raſh to judge, as if all were to be condemned but your ſelves? How do you know the hearts of people? And why may not others be as right as you for what you know? So every *Form* and *Likeneſs* would ſave its own Life by putting off the Judgment, as if none could Diſcern it; and no falſe birth that would have its Nakedneſs to ap-

pear, leſt it ſhould come to ſhame thereby: And thus People harden themſelves againſt the Spirit's Teſtimony, which in it ſelf is the Searcher and tryer of Hearts and Reins, and none can hide their Counſel from it. [Mark] Is not this the Judge that ſtands at the door and knocks? Doth not he diſcern when Evil riſeth in your Hearts? And doth he not there Reprove you? What is it that you can hide that he finds not out? What can you do in your ſecret Chambers that he doth not know? And what Thought can you think (amongſt all your Thoughts) that he doth not diſcern? And doth he not judge you in your own Conſciences, if you have Thought any Evil, or uttered vain Words, or done any thing wickedly? Will you deny this to be a true *Diſcerner*, and a *Righteous Judge?* Be ſober, and there is a Witneſs (which you may feel in your ſelves) to anſwer

to

to the Truth declared; and all that have received the Spirit, and are born of the Spirit, they have an Understanding given them, by which they are able to discern the Flesh, and all the works of it, and give true Judgment upon it without respect of Persons; not judging according to the Flesh, but according to the Spirit, and sees to the Root and Principle from which all things spring up and grow; and they do not judge according to the outward appearance, but judge Righteous judgment; for such as *Discern* no further than what outwardly appears, and then judge according to that, Others from the same ground may draw as true a Judgment against them: And here people are not to Judge, lest they be Judged; which is a place much alledged against true Judgment; but who so Judges one of another, it is not in the Spirit of Truth which doth Discern through

all Appearances; but it is in the fleſh which cannot perceive beyond what doth appear: And ſo all the falſe Births give Judgment one againſt another, and cannot bear the Judgment of one another; then they are provoked and angry one with another, and run into Confuſion and Diſtraction, Warring and Fighting, and Deſtroying one another about their formed Religion; none being come to the Spirit that gives a Diſcerning through what appears, and gives true Judgment in the ground: but all born of the Spirit have true Union with it, and the fleſh and the deeds of it, are ſubdued under it; and they are no more in the fleſh, but in the Spirit; and have received Chriſt Jeſus the Lord, and walk in him, and are Spiritual, and the Spiritual man judgeth all things, and he himſelf is judged of no man: And whether you can receive it or no, you are

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all truly tryed and judged not in the Fleſh, but in the Spirit; and your *ROOT* and *FOUNDATION* is ſeen and Diſcerned, and is not found to be that which was in the beginning, but that which the Subtilty generated ſince the beginning, and ſo doth he rule over you, and blind your minds that you cannot ſee nor diſcern further than what appears; and the Myſtery of the Kingdom is hid from your eyes, and you run into the Words with your carnal Minds and earthly Wiſdom, and from what is Written draw ſomething to your ſelves, and form up a *Likeneſs* in your conceivings, and bring that forth in the ſtrength of your own Wills; and this is your Foundation, and the firſt principal of your Religion; and ſo the *HARLOT* hath brought forth many children, which in her Womb have all been conceived, and yet are not formed one like another, but all

differ in their *Shape* and *Likeneſs*, and then ſtrive one with another, and yet are all children of one Houſe, and all of one Kingdom; but no Love, nor Unity found amongſt them; but Envy, Hatred and Malice, and all one againſt another, and divided into Heads and Parties, which is an evident Teſtimony of the Ruine and Fall of your Houſe and Kingdom; For, *A Houſe divided againſt it ſelf, cannot ſtand.*

Therefore come out of it, leſt it fall upon you, and utterly deſtroy you, and all come to that where Peace and Safety is; for God hath prepared a ſure Refuge and Reſting-place for all that will come: And he hath gathered many into Unity, and perfect Peace therein; and they reſt in his Love, and are preſerved in his Power, and he alone is their Strength and ſure Defence; ſo hath the Lord made his Power known in this his Day,

Day, and hath gathered a Remnant to that which was in the beginning, which was the Saints Life, and from which the Scriptures were declared, and of which they all teſtified, that is now made manifeſt which the falſe Apoſtles ravened from, and many Sons and Daughters are come to glory in it; and this is the Spirit of Truth, which leads into all Truth, that cuts down Tranſgreſſion, and Reigns over the Head of the Tranſgreſſor, and doth diſcover clearly all the deeds of Darkneſs, which are come up ſince the Dayes of the Apoſtles, and are practiſed by ſuch as are in the *Apoſtacy*; and this comprehends all, but cannot be comprehended of any; it is pure, Everlaſting, Unchangable, and no Variableneſs there is in it: All that in it do believe, have found the Author of Eternal Salvation, and are come to the Wiſdom and Righteouſneſs of God,

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God, and to the enjoyment of Eternal Life, which is in *CHRIST JESUS* the Lord, whoſe Glory and Majeſty is ſpreading over the Earth, and who is gathering a Holy People to Himſelf, that in them his praiſe may be ſhewed forth; who alone is worthy, God of gods, and King of Saints, who by all his Redeemed Ones is, over all, Exalted, Magnified, and Praiſed for Ever and Ever.

So the Lord give you Underſtanding in all things.

Something

Something of Truth manifeſted for the Travelling Birth to peruſe and meditate.

1. MAn by Tranſgreſſion having loſt his firſt Eſtate of Innocency, Simplicity, and Uprightneſs, he is altogether uncapable of recovering himſelf, and reſtoring himſelf into it again, which the Wiſdom of God beholding, his own compaſſion moved towards man, and in his Wiſdom he prepared a Way in the Light of his Life, by which man might come again into the created ſtate of Uprightneſs and Innocency; and herein the Love of God is univerſal, and is not bounded nor limitted, whereby he doth appear to be a God gracious and merciſull unto all mankind, who by tranſgreſſion is alienated from his loving kindneſs

kindneſs and mercy in the Light of his Life within every man, that man thereby might turn unto him, obey, and believe in him, that ſo by the Light and Power of his own Life, he might Redeem man out of all iniquity, tranſgreſſion, and ſin, and reſtore him into innocency, ſimplicity, and uprightneſs in his own Life, where his mercy and peace comes to be enjoyed according to the degrees of reſtitution.

2. The Love and Mercy of God being thus held forth in his own compaſſion, and tendered in the day of his Viſitation unto all mankind, it doth thereby appear that God would not have any to periſh, but would have them turn to the Light of his Life, when by its Teſtimony it doth reprove them in their own Conſciences, that ſo upon their obedience to the reproof, he might convert them, and heal them, and reſtore them.

3. Man thus conſidered in himſelf, as

as wholly uncapable of recovering himself, and reſtoring himſelf, then he is to ceaſe in all things as to himſelf, and wait ſingly upon God in the Light of his Life to ſee his Salvation come from him alone.

4. When thy mind is thus turned to the Light of Chriſt Jeſus in thy own Conſcience, and that thou begin to yeild unto it, and to obey its teſtimony, then in the Light a holy thing is conceived, and by operation quickned and being conceived and quickned in the Life, it breatheth and thirſteth after Life, and the Life doth nouriſh it by giving more Life unto it, and ſo prepares it for the day of its bringing forth, which in fulneſs of time doth come to paſs; and this is the birth which is born not of the fleſh, nor of blood, nor of the will of man, but of God.

5. When thou art drawn towards God in the Light of his Life, and art quickned by the Life to breath in tenderneſs

derneſs after a larger meaſure of its fulneſs, then do thou wait to be preſerved in the preſent meaſure which thou haſt received; for if after thy mind be turned to the Light, and thou begin to behold ſomething of the excellency and glory of the Life, and of the Kingdom, and to have ſome taſtes of it, and then ſtart aſide from the Light, and begin to will and run out of it, and to compaſs to thy ſelf the ſight and ſpectacle which in the Light is ſhewed thee, thou wilt run into great danger ſuddenly; for that part which will run out of the Light, and compaſs and gather that which in the Light is ſeen, that part will enrich it ſelf, and cloath it ſelf with the work of its own hands, and thou wilt certainly find, that in ſuch openings there will ariſe a raviſhment and a joy in thee, thou being come to a ſight of the glory of the Life in the Viſion or Propheſie, & if thou give way to that part which would be hunting

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and running out of the light, to fetch that in which in the light thou may behold, and ſo conclude thou haſt attained it, and from thence ſatisfie thy ſelf and create thy own peace in thy ſatisfaction, thou ſits down ſatisfied in that which is polluted, though thou haſt had the openings of that which in it ſelf is true.

6 When thou art come to the openings in the Propheſie, and in the light beholds the glory of the kingdom, then in the light keep ſtayed, and wait to be guided by the drawings and leadings of it, that ſo by the light thou mayſt be gathered into the life, and do not haſten in the froward part to catch & gather that, to thy ſelf which is opened in Propheſie, for that part which in the forwardneſs doth catch and gather what is opened and ſeen in the Propheſie, that part will work by imagination, and form a likeneſs in a falſe conception, and ſo

will advance and ſet that up as if it were the true birth, and thereby thy mind will be lifted up in the apprehenſion of thy attainment, and Antichriſt will reign over thee, and deſtroy the holy thing which in Life is conceived and quickned, and darkneſs, will ſet up it ſelf under a ſhew of an Angel of Light, and then thou wilt loſe the ſence and feeling of the Life and its drawings, and miſs the Birth of the Son whoſe glory thou haſt beheld in the Propheſie; and where Antichriſt thus ſets up himſelf by his deceivable working, he rules in Spiritual wickedneſs in high places, and they that expect mercy and peace from God in ſuch a ſtate they deceive themſelves, *for mercy is with him that he may be feared*, but that which exalts above him doth not fear him, ſo cannot partake of his mercy, but muſt be taken away by his Judgment, and ſo there is a difference made between

tween the precious and the vile, and the mercy reaches the precious, but the vile is judged.

7. When thy mind comes to be exerciſed towards God in the Light of his Life, and thou art made ſenſible that thy Soul wants true Peace, and that thy breathing go to God in the pure earneſt, then wait in the Light to be preſerved in patience, and keep thy eye to the leadings of the Life, that darkneſs may not caſt thee down by accuſations; for if it cannot heighten thee, it will labour to caſt thee down, and will not ceaſe to preſent unto thee thy own unworthineſs and weakneſs, and will beget queſtionings in thee whether thou love God fervently, or whether God will accept thee, and ſo the oppoſing Spirit may caſt thee down in thy youngneſt, whilſt yet thou art not grown in ſtrength to rebuke thy Adverſary, and that will cauſe fears and doubtings to enter

thee, and grief, and ſorrow, and mourning to come upon thee.

8 When thou feels that thy mind is diſpoſed towards God in the light of his life, then do thou ſtand ſtill and be watchful, that the light may keep thee in a true ſence of thy own poverty, and the riches of Gods mercy, and ſo preſerve thee in a ſingle dependency upon God alone, and then he will appear for thy help when thou haſt need, and will ſuccour thee in thy travel, and ſtrengthen thee according to what he requires of thee, and every ſtep thou ſetteth forward in obedience to his movings, thou wilt feel his hand to lift thee up, and his arm to draw thee on, and what haſt thou to do for thy ſelf, but to wait upon God to renew thy ſtrength in thy traval, that thou mayſt follow him in his own way, and not depart from his Counſel; and if thou abide in the drawings, of the Life, he will not leave

leave thee behinde him, but will enlarge thy heart to run the way of his commandments; ſo thou that art travelling in the way of life, keep thy mind in the cool and meek ſpirit of God, for in that is life, and there thou wilt diſcern when any paſſion riſeth, or any extream worketh, and when the life moves by operation, and raiſes thee up in the power of it ſelf, and makes thee freſh and living with its own virtue, then yield thy ſelf to be diſpoſed by it, ſo will no falſe heigth enſnare thee, nor any accuſation entangle thee, but the life will preſerve thee in it ſelf, and lead thee in the feeling of the love in which is the true temperance, that gives dominion over all inordinate affection; and here thou wilt come to underſtand that it is God alone that worketh all thy works for thee, and ſo thou wilt be brought to ceaſe form all thy own labour, and to wait upon

God in a ſingle dependency, to feel his movings, drawings and leadings, whereby thy way will be peace, and thy path pleaſantneſs, and the Lord thy God will give thee the Refreſhing Mercy in his own Love, by which thou wilt be comforted in thy travel, and be made ſtrong to perſevere unto the end, and then what thou haſt ſeen afar off thou wilt come to inherit, and what thou haſt breathed after thou wilt come to enjoy, and ſo thou wilt know that the Life which quickned thee, the ſame will ſatisfie thee in the lot of thy Inheritance, for mercy and peace is unto thee who art ſubjected to the Will of God; and thus doth God alone bring to paſs the counſel of his heart for his Seeds ſake; therefore let all Fleſh be ſilent, and keep in ſilence, for time is with the Lord, and his own time is the beſt time, who in time begins his work, in time proſpers it, and in time perfects

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it, and ſo in time quickning, in time nouriſhing, and in time bringing forth the birth of his Life; and this can no man do for himſelf with all his own labor, therefore feel thou the Lord who art quickned by him, and caſt all thy care upon him, for he careth for thee, and in humility he will exalt thee, in wants he will ſupply thee, in poverty he will enrich thee, in nothingneſs he will fill thee, in diſtreſs he will comfort thee, and in his Love and Life he will give thee all things freely, and ſo in innocency, ſimplicity and uprightneſs in the Seed of God thou wilt walk with God in the Paradice of his Pleaſure.

Now learn a Parable, the Vine is a tender Plant, and all extreams are contrary to its nature; therefore in Winter it neither bloſſoms nor bears Fruit, but the ſeeds of its nature retires into its root, and there preſerves it ſelf in the extremity of cold, and violent ſtorm, but when the temperate Spring comes

the ſeed aſſendeth, and fills every branch with its vertue, whereby the branches ſhoot and ſpread abroad, and the Grapes they multiply and grow in cluſters, and this comes to paſs in the Spring time, when the Suns temperate heat breaks forth, and the Clouds moderate dew and ſhowers deſcend, even ſo is all born of God. So thou art tender in the Life, wait for thy growth in the ſame, and when the Life moveth by its own power, do not quench it by reaſoning, for though it work in its power, and may diſpoſe thee by its power, yet is the moderation, temperance, and pure wiſdom in it, and all extreams of paſſion are ſubdued by it, and ſo thou ſitting in Life, thou ſits over all deadneſs, and alſo over all unrulineſs, and in the pure temperance of the Life, thou feelſt Gods preſence, his vertue and goodneſs, by which thou art made freſh and green and fruitfull, and in that ſtate the Lord hath

hath pleaſure in thee; ſo it is a weighty matter to underſtand the true place of temperance, for it lies beyond the comprehenſion of the deepeſt reaſon in the Fall, and through Faith is found in the Life which reaſon cannot compaſs, for where it will it bloweth, and when it will it worketh, and by its working enliveneth, and ſo by its motion diſpoſeth the mind in the pure temperance of its own nature and property, in which there is no contrariety by any compoſition, and therefore the motion of the Life cannot be truly called a paſſion or an extream, though it may diſpoſe the mind contrary, or beyond what the wiſdom below can fathom or comprehend.

So every Babe of Life, hold faſt that which in the Life thou haſt received, and what thou mayſt further ſee in the Propheſie unto which thou art not yet attained; wait in patience, and let pa-

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tience have its perfect work in thee, and the Life will draw thee and bring thee into its self in its own time, and what thou haſt not yet ſeen, be not inquiſitive to know, but live by Faith in the meaſure of the Life which thou haſt received, and unto which thou art attained, and let not thy reaſon ſearch into the ſecrets of God; and being ſtedfaſt in the Faith unto God, and holding faſt that which thou haſt received in the Life, and in the drawings of the Life keep thy way; that which thou haſt not yet received, God will give thee in his time, and what thou haſt not yet ſeen God will reveal it unto thee, and ſo by the Life thou wilt be preſerved in the feeling of the Life that is preſent with thee, and in the vertue of it thou wilt grow from one degree to another, and ſo in due time come to be perfect and entire therein, and in thy

thy place where thou art travelling in a meaſure of the Life, thou wilt feel perfect union with God, and with all the Lambs and Babes born of God, in what degree ſoever they ſtand in the Life, and thou wilt alſo feel union with every motion of the Life, whether in Babes, Strong-men or Ancients, and the Life will conform thee unto what is practiſed by its own motion, and ſo thou wilt hold the true Form in unity as from the Life it is moved, obſerved, and practiſed, which being leſs or more it is but one in all, and doth perfectly agree in it ſelf both in ground and practice; and what is formed by the Life, and manifeſted from the Life, that form is not without the Power of the Life, but is filled with the glorious preſence of the Love of God, and that manifeſtation is to be ſubmitted unto in all humbleneſs of mind, as in

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the ſight of God, and there every Babe, Lamb, and Plant will receive the Heavenly nouriſhment, and ſo grow up as living Members of a compleat Body in Chriſt the Head.

In the Light of Chriſt is the riches of the Kingdom, and in the Light are all things miniſtred that is good for food; for the Light gives the ſavor of the Life, and the Life is the Souls nouriſhment, and this bread comes down from Heaven, and hath Life in it, and they that eat it live by it, and do not die: Therefore in the Light all are to enter into the Houſe of the Lord, and wait at his Table, where Food is prepared, and the Cup filled, and in all humility to receive what the Father giveth, and covet no more, and then you will ſit as a Family at one Table, and diſcern the Lords Body, and feed upon it, and not be condemned, and here-

herein God commends his Love unto you, in that he furniſheth his Table for you, and gives you to drink of the River of his Pleaſure freely; and this is the Cup of the New Teſtament in his Blood, which is his Life, and it doth not corrupt nor decay in it ſelf, but is alwayes new and freſh, and living; and ſo there is a time when the Life opens and miniſters, and there is a time to receive it, and a time to retain it, and a time to feed upon it, and a time to encreaſe in it, and a time when ſome may be ſpared, and a time to deal it; and this is the Son of Wiſdom that abides in the Fathers Houſe, and is alwayes in his Preſence, and knows the Fathers time in giving, and obſerves the Fathers time in diſpoſing, and he neither careleſly hides his portion, nor prodigally ſpends it, but in the Fathers counſel is ordered aright: there-

fore every one know your own portion, and when ye meet together in one place, ſit down at the Lords Table, eat his Body, drink his Cup, for that is your portion, and always feel it new in the Kingdom, and do not give your own portion unto any, until you have enough for your ſelves, and ſome to ſpare; for when God commendeth his Love unto you, and that ye taſte how good he is, then ſink down into it, that you may come more into the fulneſs; and what is given receive it as your own portion, and feed upon it and grow in it, and run not from the Table with a taſte, and prodigally ſpend it; for ſo you may give your own Bread away which God commends unto you for your own uſe, and thereby loſe your portion, whilſt the Children of the Kingdom ſit at the Table and feed together at the Table, eating the Bread of Life, and drinking the Cup of Bleſſing,

ſing, and ſo inherit their own portion, and increaſe in it; and then the Cup overflows, and they can ſpare a little, and yet have enough for themſelves, and this is a ſafe ſtate for every one to keep at the Table of the Lord.

This is given forth from the deep love of God for his choſen, who breathe in his Life to do his Will; unto whom be everlaſting Peace.

Nottingham County Goal, the 3d Moneth, 1663.

William Smith.

THE END.

A

New Catechiſm,

Wherein many Truths are plainly opened by way of Queſtion and Anſwer, which may be a help and furtherance unto all tender hearted people, who are breathing after the Lord, and waits for Redemption and Salvation by Jeſus Chriſt.

ALSO,

Something concerning the Foundation and Principle of the poor afflicted people of God (called *Quakers*) and of their Faith and Love towards God, and their good Will unto Men, being alſo plainly demonſtrated by way of Queſtion and Anſwer.

Given forth in the labour of Love, and put to View for the Service of this preſent Generation, and alſo Generations to come.

William Smith.

Printed in the Year, 1667.

There is also Re printed a

PRIMMER

Wherein is demonstrated

The New and Living Way;

Held forth by way of *Question* and *Answer*, as from a Child's Enquiry after Truth, to be informed by the Father.

Here being divers particulars Answerd, and plainly opened, that may be profitable both in this present Age, and Ages to come

Published for the benefit of all sorts of people, and may be very serviceable for every Family; and of great use for young Children to learn in, so soon as they can understand their Language, that they in the fear of God may be instructed, and remember their Creator in the dayes of their Youth.

Other Foundations can no man lay than that which is laid, which is Jesus Christ.

Behold, I write unto you both Old and Young, that you may know the Truth, and that the Truth may make you free.

For which I Travel, enduring Affliction for the Truths sake, WILLIAM SMITH.

The Primmer or Catechism may be had either Bound together, or a part.

An Epiſtle to the Reader.

Reader,

THou art to underſtand, that the natural man can neither ſee nor receive the things of the Spirit of God, for they are Spiritually diſcerned, and it is the Spiritual minde that is onely in a capacity to receive and underſtand thoſe things which by the Spirit is declared and made manifeſt, for the Spirit is the key by which divine truths are opened, and by the intelligence of it they alſo come to be underſtood, and the teſtimony which hath been published and held forth unto the precious truth of God in theſe latter dayes, hath been

abundantly ſpread abroad, by the Spirits, Power and demonſtration, through the faithfull and choſen witneſſes of the New birth, unto whom the Lord God everlaſting, hath revealed his ſecrets, and open the myſteries of his glorious kingdome; and hath given unto them the tongue of the learned, and the power and wiſdome of his heavenly life, whereby they are able to divide the word aright, and to diſpence the Goſpel of everlaſting peace, and they have faithfully ſerved the Lord in their generation, and have not been negligent to run the way of his commandments, but early and late have laboured in their holy calling whereunto the Lord hath called them in the work of the Goſpel, and their teſtimony doth ſtand for God this day, and is become a ſweet Savour in the hearts of many, and that glorious truth which ſo plentifully hath been poured forth by the holy Spirit of God; and ſo wonderfully is ſpread abroad through the teſtimony of his faithfull ſervants, it doth ſtand and remaine as a ſure record which cannot be raced out, and though it might be ſufficient to clear the

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Lords faithfull ſervants on their own behalf, as alſo to leave all people without excuſe, who hitherto have ſhut their hearts againſt it, yet ſuch is Gods tender love, that he continues his favours and goodneſs, and in the openings of himſelfe in the riches of his mercy, he fills his children and ſervants with an overflowing cup of his precious virtue, which yet doth conſtrain them to make known the true and perfect way of peace, and to proclaime the word of eternal life unto the Sons and Daughters of men, and though many have walked unworthily, and have requited the Lord unkindly, yet doth his compaſſion move to his own begotten that ſits in deſolate and ſolitary places, as a babe without comfort, and in the vertue of his own life he keeps his teſtimony freſh upon the hearts of his meſſengers, and they run in his power and are not weary, and walkes in his love and are not faint; but continues in their race of well doing though many faces have ever been ſet againſt them: therefore whoſoever thou art that reads in this book, conſider the end of its manifeſtation, for it is not published to be onely

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ſeen and read, but to manifeſt the truth as it is in Jeſus, which thou art to weigh and ponder in the fear of God, for the matter in this book doth lye out of ſight to the carnal eye, and the matter cannot be underſtood by reading the words onely, but by taking heed to the meaſure of Gods Spirit in thee, for if thou doe not read with the Spirit of God in thee, thou cannot underſtand the matter in the words, though thou may read them over and over; for whoſoever would come to the true knowledge of God they muſt come to the meaſure of his Spirit themſelves, or otherwiſe they may read but reap no profit, and ſo the Scriptures have been read and heard, but the Spirit not being minded in thoſe that read and hear, there is not an underſtanding of the matter of which the words teſtifie, and ſo the book is ſealed though the words be read and heard, (mark that) for there is not another way to come to the true knowledge of God, but through death to that part which would comprehend him, and though a faithfull teſtimony may be published by words and writings, yet cannot any thereby come to

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the knowledge of God, for God is not ſo to be comprehended, therefore it concernes every one that comes into the world to minde the light of Chriſt, with which they are enlightened, and to wait in it for the Revelation of God; for there is none knowes the Father but the Son, and he to whom the Son reveales him, and whoſoever would compaſs the knowledge of God in any other way, or by any other thing, they can never come to a true knowledge of him; for where the will and deſire is let at liberty to the comprehending of God and Chriſt, there the minde overruns the true light in which the ſecrets of God are opened and revealed, and though words and writings may in themſelves be true, yet none can profit by them, but as they joyn to that of God in themſelves, for the ſecrets of God cannot be any otherwiſe known or attained, but as there is a patient waiting in that which openeth, by it to be gathered into the nature of that which is opened, and whoſoever increaſe knowledge by any other way, it is the vaile which ſpreads over their hearts, and blindes their mindes for beholding the

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pearance of God in his light and life, and though such as so gather knowledge may seem wise in what they know, and in their knowledge satisfie themselves, and esteem themselves to be the highest; yet notwithstanding they are as strangers unto the heavenly mysteries of the glorious Kingdome, for though the natural man may hear all words, and read all writings which from the life is declared, yet is the mystery hid from his eyes, and by how much he searches in his own wisdome to know, and strives with that part to comprehend the mystery in the words declared; by so much the more doth he thicken the vaile upon his understanding, and though a man may fill himselfe with such a knowledge, and by his curious searching gather and compass much riches, yet it is no more but inriching the false birth; & exalting it with pride in the apprehension of its riches; and though such a man perswade himself that he knows all things, yet he knows nothing as he ought to know neither is he any more but as sounding Brass, and a tinkling Cymbal; and there is no greater danger then to fall into this Sea of Knowledg,

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and to be toſſed about with its reſtleſs waves, for it is as poſible to number the Stars in the Firmament, as for a man that ſwims in the Sea of Knowledg to be at reſt. So, Reader, this learn to underſtand, that the way of God is not as the way of man, and it is moſt certain, that he which ſeeks riches by his own knowledge, he runs in his own way, and the end of that way is death, but the way of God is life and peace, and there is none can find it with all their ſeaching and comprehending, but by quiet and patient waiting, whereby man comes to feel the light of Chriſt with which he is enlightened, and ſo comes down into the humility, and into the poverty, where the light ſtops his wanderings and runnings, and prevents him for walking in his own way, and with the light he comes to ſee the danger that he is in, and ſo comes to ſtand ſtill in ſilence, in which man being contented, and waiting patiently upon God, the light will turn him from his own way, and the cunning devices of his own heart, and bring him into the new and living way, and there will become his leader

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and teacher, and ſo lead him in the croſs to his own Will, Wiſdome, and Reaſon, the power of God which is the croſs of Chriſt, will ſtrike over it, and croſs it, and yoak it down, and ſo he will be humbled to the death of the Croſs, where to his own wiſdome he will become a fool, and to his own riches he will become poor, and there dye the death to his own life, and then the babe riſes up in the power, and the ſecrets of God is with it, and that is the great gain of godlineſs, when man is drawen out of himſelfe, and comes to Chriſt in whom is all the treaſures of wiſdome and true knowledge, and in whom the fulneſs of the God-head dwelleth bodily; this is true translation out of the earthly into the heavenly, where the babe knows the Father, and ſits in the feeling of his preſence with joy, and there it is truly contented with what it hath, and waits in patience to receive what it hath not, and whether it have more or leſs, it is contented, and covets not beyond the fathers giving; and here is immortal food which ſatisfies the immortal ſoul, which never can be compaſſed or gained in mans

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own way, ſo to die is the greateſt gain, and to become a fool, poor and nothing, is the way to be truly wiſe, rich, and poſſeſſe all things, and through this ſtrait gate, and in this narrow way is perfect peace and reſt for ever.

And now, Reader, be thou diligent to underſtand what thou readeſt, and conſider thy preſent ſtate, that thou may not ſecure thy ſelfe in thy own way as if there was no danger, and take up thy reſt before thou haſt paſſed through death, there is that in thee which would ſave its life, and will reaſon ſtrongly to defend it, but if thou love that life and ſeek to ſave it, thou looſes life eternal, therefore be conſiderate, the matter is weighty, and do not deceive thy ſelfe through thy own belief, nor do not wrong thy ſelfe with a vain hope, as if all ſhould be well hereafter, but wait to underſtand what the power of God hath done for thee, and what thou haſt denied in pure love to God, for if thou do not follow Chriſt in the daily Croſs, thou art not his Diſciple, and if not a Diſciple, then not an heir of God, nor a joynt heir with Chriſt of the heavenly inheritance, therefore pleaſe not

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thy ſelf with thy own comprehenſions, as if thou had compaſſed God and Chriſt with thy own wiſdome, but conſider whether thou be regenerated and born again of incorruptible ſeed, and whether thou ſit in the joy of Gods ſalvation, and whether thou have thy portion in his Kingdome, this is weighty for thee to conſider; for if in ſome meaſure this be not fulfilled in thee, and witneſſed by thee, in deed and in truth, thy latter end will be bitterneſs if thou continue in thine own way, and then thy fair ſayings will not help thee, nor thy wealth and riches comfort thee, when the Lord ſaies, Depart from me. *Therefore bow to the day of the Lord in thy Conſcience, that thou may feel Chriſt to conquer the reſtleſs part in thee, and to ſubject the worker of iniquity, and do not outſtand the tenders of Gods love unto thee, but when he calls do thou hearken, and when he reproves do thou obey, and when he commands do thou follow, and then, where ever he leads thee, he will be with thee, and in all thy afflictions he will comfort thee, and with his arm of power he will ſupport thee, and out of all thy troubles*

troubles he will deliver thee, and there thou wilt know him and feel him beyond thy own wiſdome and reaſon, and he will make thee run when thy reaſon would ſtop thee, and will be ready to ſave thee when the enemy tempts thee, and ſo thou wilt know him a God at hand, if thou be faithfull to his councel, therefore fear before him, and ſubmit unto him, whileſt his love is to thee, for he is God, and there is not another, who can ſee him, and live? who can ſtand before him and not be conſumed? who can eat of the tree of life and not die by the flaming Sword? All fleſh is graſs, and the height of all its glory muſt paſs away; but who are born of the ſeed immortal, they ſhall proſper unto a fair ſtature in Chriſt, and in him live for ever. So doe thou minde the light and power of God in thy Conſcience, and read in meekneſs and fear, and the truth in thy inward parts will anſwer to the truth of what thou readeſt, for truth is but one in all, and it anſwers to its own as face anſwers face in a glaſs; and if thou with the truth in thee, readeſt the teſtimonie without thee, thou wilt feel a perfect cloſing with the matter

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in unity, for in the truth there is neither error nor deceit, but a plain, simple, harmeleſs, upright life in all godly ſincerity, in which thou feeling thy heart diſpoſed, thou wilt both read and profit; and if ſo it come to paſs concerning thee, give God the praiſe and glory, and therein the labour of my love will have true reioycing, who ſeeks the good and welfare of all men, and the glory of God alone.

Notingham *County*.
Goal, 1664.

W. S.

A New

CATECHISME, &c.

Queſt. *How doth God manifeſt himſelf unto man, ſo as man may know him to be what he is* ?

Anſw. By opening himſelf in his love, whereby his own light breaketh forth from himſelf, in which he manifeſts himſelf unto man, to be what he is.

Q. *What is that light by which God manifeſts himſelf unto man* ?

A. That light is Chriſt, who is one with God.

Q. *But is the light of Chriſt, one with God in nature* ?

A. Yes, for God is light, and the light is one with his nature.

Q. *How doth Chriſt manifeſt the nature of God* ?

A. In his light and life, in which he

is the brightneſs of the Fathers glory, and the expreſs image of his perſon.

Q. *And where is ſuch a manifeſtation of God to be known?*

A. It is to be known within man.

Q. *Doth God manifeſt himſelf within man?*

A. Yes, and man cannot know him by any other way, but by the manifeſtation of himſelf in his light within him.

Q. *And hath every man ſuch a light within him, by which God doth manifeſt himſelf unto him?*

A. Yes, for every man that comes into the world is enlightned by Chriſt.

Q. *And is that the true light with which every man is enlightned?*

A. Yes, it is the true light, for it is the light of Chriſt.

Q. *And is there not another way to come to the knowledge of God, but by that light within?*

A. Nay, there is not, for Chriſt is the light, and Chriſt is the way, and all other wayes

wayes leads from God.

Q. *How may it be known that the light doth come from* God, *and that* God *doth manifeſt himſelf in it?*

A. Becauſe the light is pure, holy, juſt and righteous, which is the nature of God.

Q. *But how may it be known in ſuch a manifeſtation of its purity?*

A. By its checking, convincing, and reproving for ſin and every evil thought, word, and work, which man in the fall hath a love unto, and pleaſure in.

Q. *But is that which checks and reproves man in his conſcience for his ſin, the true light of Chriſt?*

A. Yes, for there is nothing elſe within man that will check or reprove him for ſin and evil.

Q. *But may it not be a natural light within man that hath ſuch reflexions upon him for his ſin and evil, as to convince and reprove him for it?*

A. It is the natural light of Chriſt, but not of man in the fall, for there his

nature is corrupted, and the powers of darkneſs hath dominion over him, and that is the nature from which all ſin and evil is committed, and that nature which commits ſin, will never convince or reprove for it; for if it was ſo, it would be againſt it ſelf, and therefore it muſt needs be, that it is the light of Chriſt which convinces and reproves for ſin, becauſe in him there is no ſin, and the ſin is committed in another nature, and is againſt him, which with his light he reproveth, as being againſt him, and ſo it is a natural light from Chriſt, which reproves the natural man in the fall.

Q. But hath man at any time known God as he is God, by that light which is within him?

A. Yes, for the Apoſtle ſaid, The light which ſhines in our hearts, gives us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt, and ſo he hath been known, and is known, according to the meaſure of light manifeſt in Chriſt within man.

Q. And

Q. *And is there any thing in man that is of a contrary nature to the light, which doth oppose it, and by which man is vailed from the knowledge of God?*

A. Yes, there is darkneſs in man, in which the ſeed of enmity lodgeth, which doth oppoſe the light, and vailes man from the knowledge of God.

Q. *How is darkneſs and light in oppoſition one to the other?*

A. In their ſeveral workings, according to their natures; for darkneſs leads to that which is evil, and the light leads to that which is good, and ſo they are in oppoſition one to the other, for when the darkneſs worketh unto ſin, the light reproves it, and when the light worketh unto good, the darkneſs oppoſes it in enmity.

Q. *And doth the Election and Reprobation ſtand in the Natures or Seeds of light and darkneſs?*

A. Yes, it doth ſo, for the ſeed of light is Chriſt, whom God hath elected and choſen before the foundation of the world,

world, and the ſeed of darkneſs is the Devil and enmity which is reprobated for ever.

Q. *And did* Jacob *and* Eſau *ſignifie the nature of theſe ſeeds, in which the Elections and Reprobations ſtandeth?*

A. Yes, they did ſo, for *Jacob* was of the true ſeed of *Abraham*, the father of the faithful, unto whom God ſealed his Covenant, and to his ſeeds ſeed for ever; and *Eſau* was of the ſeed of Enmity, and ſo was out of Gods Covenant Reprobated.

Q. *How did* Jacob *and* Eſau *ſtand in the ſight of God whilſt they were in the womb, ſeeing that before they were born, or had done either good or evil,* Jacob *was loved of* God, *and* Eſau *hated?*

A. They ſtood in their natures or ſeeds in which each was conceived, and though both in *Rebekahs* womb as twins, yet the one was of fleſh, the other of ſpirit, and *Eſau* being of the fleſh, he was out of Gods Covenant, and *Jacob* being the true ſeed, he was in Gods Covenant;

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ſo *Jacob* was in the Election and God loved him, but *Eſau* was in the reprobation and God hated him, and thus God beheld them in the womb before they had done either good or evil, that his own purpoſe according to Election might ſtand.

Q. *And hath theſe natures or ſeeds been in every man through all generations?*

A. Yes, they have ſo, for they ſignified two natures or people, and ſo Nation hath been againſt Nation in man through all generations, in the natures of the two ſeeds.

Q. *What is the ſtate and condition of people that remaine in the fall, and abides in the tranſgreſſion?*

A. A ſtate of trouble and vexation of Spirit.

Q. *What diſpenſations muſt people paſs thorow to come unto peace and reſt in God?*

A. They muſt paſs thorow the diſpenſation of the Law and the Prophets, un-

to Christ the substance, in whom is rest and peace eternal.

Q. *What is the Law in it selfe?*

A. It is holy, spiritual, just and good.

Q. *Is not thath which is holy, spiritual, just and good, a dispensation in which peace and rest is enjoyed?*

A. As it comes to be fulfilled by Christ it is, but the dispensation of it, as it is the Law, is not, for the Law makes nothing perfect, and there can be no true rest and peace, but in that which is perfect and makes perfect.

Q. *What then doth the administration of the Law serve unto, if it make nothing perfect?*

A. It serves as a Schoolemaster to bring unto Christ.

Q. *How is it a Schoolemaster in its administration?*

A. In correcting and judging the transgressour, and instructing and teaching in righteousnes, for the Law was added because of transgression.

Q. *Is not Christ manifest through the dispen-*

diſpenſation of the Law and the Prophets?

A. According to that diſpenſation unto which they ſerve, he is ſo, but it is but darkly as in a glaſs.

Q. *How muſt the Law and the Prophets be paſſed thorow to come unto Chriſt who fulfills them?*

A. By obſerving the Statutes and Ordinances that is therein contained, whereby there is a going forward to the more full enjoyment of the perfection of Chriſt, who fulfills the Law and the Prophets, in the more glorious appearance of his own fulneſs and perfect life.

Q. *Is the adminiſtration of the Law in force in this preſent age?*

A. Yes, it is in force to take hold upon all tranſgreſſours, and it is Miniſtred in juſtice againſt the tranſgreſſour, which erres from the Statutes and Ordinances that is therein contained.

Q. *But are not people in this age under a Goſpel adminiſtration, and are they to be brought back again under the Law?*

A. They

A. They that have not paſſed thorough the adminiſtration of the Law in themſelves, they are not under a Goſpel adminiſtration, and therefore they cannot be brought back again, becauſe they never went forward, but they are to be brought into that which hitherto they have not known nor underſtood, for a Goſpel adminiſtration barely profeſſed will not doe people any good, and ſo it is that many in this age looks over the Law as an adminiſtration below their profeſſion, and that the Law was a more proper adminiſtration in ages paſt, and more particularly to the Jews, not underſtanding that it hath its proper adminiſtration in man, whileſt ſin and tranſgreſſion remaines in him, and ſo it is in as full force in this age, upon all tranſgreſſours, as ever it hath been in ages paſt; for whoſoever in this age that doth offend in one point of it, they will be found guilty of all, and the judgement will take hold to the correcting of the guilty, for God will by no means clear

clear the guilty.

Q. *And is the throne of judgement ſet up under the Law to judge and condemne the tranſgreſſors of the Law?*

A. Yes, it is ſo, that every man might fear the Lord God, who gives forth his Law in man to be kept and not to be broken.

Q. *But is it poſsible that man can keep the Law in all things, and not offend in any thing, or that he can performe the requiring of God in that diſpenſation as it is a Covenant of works.*

A. If there was not a poſſibility on mans part to keep it, then it would ſeem hard that the Lord ſhould command it and require it, and for not keeping it to judge and condemne for it: and there was ſome in ages paſt, that walked before the Lord with perfect hearts, and that under the adminiſtration of the Law, but the ſhortneſs of obſerving on mans part is the weakneſs and unprofitableneſs of the fleſh, ſo that he many times cannot doe the things that he would,

would, and therein the firſt Covenant is found faulty, not in it ſelf, but in the ſinful fleſh; and if it had not been ſo concerning the obſerving of the firſt Covenant, there could not be place for the ſecond, and therefore the works of the firſt Covenant doth not obtain life and ſalvation, but the free grace in the ſecond Covenant, that all people might dye to themſelves according to the fleſh, and live unto God according to the ſpirit, that ſo life and ſalvation may not be of works but by Grace, in the rich mercy of God through Jeſus Chriſt, who in his full and glorious appearance in man is the end of the Law for righteouſneſs, and brings life and immortality to light by the Goſpel, and then there is no more ſervitude or bondage under the Law, becauſe of the weakneſs of the fleſh, but redemption wrought by the power of Chriſt from under it, into a more perfect ſtate of freedome and liberty in his own life.

Q. What is ſignified by the Propheſies?

A. The

A. The nearer appoaching or drawing nigh of Chriſt in his own fulneſs and perfect life, that whereas he hath been ſeen but darkly, as in a glaſs, under the Law, he may be ſeen with open face in the compleat beauty of his own glory in the Goſpel.

Q. Of what ſervice are the Scriptures as they are given forth and recorded without?

A. Much every way unto thoſe that have received the ſame Spirit from which they were given forth, for unto ſuch they are profitable, and makes wiſe unto ſalvation, and are unto them of ſervice for inſtruction, edification and comfort, the ſame Spirit in them receiving the Teſtimony of the Spirit as it is declared in the Scripture, and there is an agreement and union in the Spirit within, and alſo in the words without, and ſo there is inſtruction, edification and comfort by the Scriptures unto all that are in the ſame Spirit as gave them forth.

Q. But are they of no further ſervice

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then onely a Teſtimony of thoſe things which was preſent in that time ?

A. So much of them as was given forth by the holy men of God, through the inſpiration of the Almighty , they teſtifie of Chriſt, who was, and is, and is to come, and that is onely their ſervice in their place, that through the Teſtimony therein declared unto Chriſt, all people might come unto him, and have life.

Q. *By what doth Chriſt manifeſt his life, ſo as that it may be known to be his life ?*

A. By his light he manifeſts it, and as the light is received by which it is manifeſt, ſo is life received in it.

Q. *Is the light and the life diſtinct Principles ?*

A. Nay, the light is Chriſt , and the life is Chriſt, and they are not diſtinct Principles, but he is known to be light in manifeſting, and life in quickning.

Q. *What is the adminiſtration of Chriſt in the appearance of his own fulneſs and perfect life ?*

A. An

A. An adminiſtration of love, grace, and mercy.

Q. *And doth he appear to ſalvation in that adminiſtration of his love, grace and mercy?*

A. To as many as receives him in that appearance, he becomes their ſalvation, but ſuch as reject him, he is their condemnation.

Q. *Is not that adminiſtration univerſal to ſalvation?*

A. The manifeſtation of it is univerſal unto all, but unbelievers have no part in it, as an adminiſtration to ſalvation.

Q. *What is his adminiſtration in that appearance of love, grace, and mercy, unto ſuch as reject him?*

A. An adminiſtration of Judgment, to cut down and deſtroy the worker of iniquity, and the gain-ſaying and rebellious nature.

Q. *How doth he appear in love and judgment, in one and the ſame adminiſtration?*

A. He appears in love to the tender breath-

breathings which ſimply thirſteth after him, and in judgement to the obſtinate and rebellious nature, that ſtands in oppoſition againſt him.

Q. *How is this adminiſtration of the love, grace and mercy of Chriſt to be attained?*

A. By his light in the conſcience, for the light is manifeſt from his love and life, and guids up to his love and life all that obey it in its manifeſtation.

Q. *How doth the light manifeſt it ſelf in order to the attainment of life?*

A. It manifeſts it ſelf againſt all that in man, which alienates him from the life.

Q. *How is man alienated from the life?*

A. By the power of darkneſs which ruleth in him, and leads him captive.

Q. *What is captivity?*

A. The bondage of the ſeed of God.

Q. *What is that which cauſes bondage and captivity upon the ſeed of God?*

A. The ſeed of the evil doer, and the generation of its unclean nature from

from which is produced all the hearts lusts with which the holy seed of God is oppressed and burdened.

Q. *But doth the light of Christ in the Conscience make manifest the ground of bondage?*

A. Yes, for the ground of bondage is darkness, and the light makes darkness manifest, and appears against it, and all the deeds of it.

Q. *What is the state of man in bondage?*

A. A state of grief, sorrow, pain, anguish, tribulation, distress, sighing, mourning, crying, complaining, heavyness and groaning.

Q. *Is that the state of all people that are alienated from the life of Christ?*

A. Yes, for man in the fall and in the apostacy is under the power of darkness, and all the evil deeds of darkness genders together in a body, and that is the body of sin and death that lies upon him, and the seed of God travels in pain under it, and groans to be delivered.

Q. *But are not ſome people joyful whilſt they are alienated from the life of Chriſt?*

A. The ſeed of the evil doer may rejoyce over the ſeed of God, but that joy is bondage, and it is a joy that muſt come into mourning, and end in ſorrow, and in the midſt of that joy there is ſometimes a ſenſe of trouble and pain.

Q. *What are the deeds of darkneſs particularly, that do oppreſs and burden the ſeed of God?*

A. Fornication, uncleanneſs, laſciviouſneſs, inordinate affections, evil concupiſcence, covetouſneſs, drunkenneſs, pride, anger, malice, envy, witch-craft, hatred, variance, ſtrife, fooliſh jeſting, vain communication, vain thoughts, idle words, praying in the will of the fleſh, preaching in the wiſdom below, ſelf-righteouſneſs, with all other things which are acted by the motion of the fleſh, which are all of a contrary nature to the pure and holy ſeed of God, and is the oppreſſion and burden of it.

Q. *But how may ſuch people know when they*

they live in such things which doth burden and oppress the seed of God?

A. By the light of Christ in the Conscience, for the light doth make them manifest, and also reproves them.

Q. *And doth the light of Christ make such discoveries in the consciences of people?*

A. Yes, for their is never a secret thought but the light shews it; if the heart intend any evil, it is seen in the intention, and that which makes such discoveries is the light; for the light makes all things manifest (mark) all things, and if all things, then there is not any thing that is hid from it; and so people may know when there is an inclination or an intention in their hearts to do any thing that they should not do, they sometimes are sensible that they should not intend that which they do, and will say, They should not have such thoughts and intentions as is stirring in them, and so they see in secret what they incline unto, and many times are secretly convinced of the

vil of their own intentions and inclinations, and are ſtopped from doing that which they have an intention to do; and that which thus ſecretly diſcovers, and ſecretly convinces, it is the light of Chriſt, and ſo the compaſſion of God manifeſts it ſelf in the light, and he reacheth to the oppreſſor with rebuke, and to the oppreſſed in love and mercy.

Q. *What is the ground of the manifeſtation of the light by which ſuch diſcoveries are made?*

A. The ground of its manifeſtation is the love of God, for he would not that any ſhould periſh; and all people in the fall are in a periſhing ſtate, and therefore he manifeſts his light to convince and reprove the ſinner in his way, that he may turn from his way and live; and hereby he is manifeſt to be a God gracious and merciful, in that he would not the death of a ſinner, but ſhews the ſin to the ſinner, and reproves him for it, that he might forſake it and find mercy.

Q. *But can man be freed from ſinne whileſt*

whileſt he is in the body?

A. Yes, if he love the light which reproves it, the light will free him from it; for in the light there is no ſin, and therefore they that joyn to the light which reproves ſin, they with the light are guided out of ſin, and ſo they come from under Satans power which is the ground of ſin, unto the power of God which takes the ſin away, and thereby the Conſcience comes to be purged and cleanſed from all iniquity and ſin, and the righteouſneſs of Chriſt comes to be revealed in a new life.

Q. *But is not the grace of God free by Jeſus Chriſt, and hath not Chriſt accompliſhed the work of ſalvation by himſelf alone?*

A. The grace of God is free by Jeſus Chriſt, and in his light it is freely manifeſt, and therein it appears unto all, and brings ſalvation unto all that receives it, and ſo it may be felt what Chriſt accompliſhes for ſalvation by himſelf alone, which will not fall to an unbeliev-

ers part, either as to what he hath done, or is doing, in thoſe that believe in him.

Q. *But if there be a believing in Chriſt for Salvation, doth not his Salvation belong unto ſuch without any thing done on their part.*

A. Chriſt is the Author of Faith, and there is none can truly believe untill he give them Faith in his power, and he doth not give Faith to any but ſuch as obeyes his light, and therefore ſuch as applies Salvation by Chriſt through their own beliefe of what he hath accompliſhed for Salvation, they are not in the Faith which ſaveth, but contrariwiſe are in the unbeliefe to his light and power, in which he bringeth Salvation, by the reſurrection of his life.

Q. *How doth the light within man manifeſt it ſelf in order to Salvation.*

A. It manifeſts it ſelf againſt the darknes, and all the deeds of it, it finds out all wandring thoughts, and vaine imaginations, ſo that a man may ſee with the light that is within him, when the

the darkneſs tempts him, and when the luſts of the fleſh are moving to any evil; and thus doth the light within man manifeſt it ſelfe in order to Salvation.

Q. *And is the light an univerſal manifeſtation unto all men?*

A. Yes, And that without reſpect of perſons.

Q. *And is the love of God univerſally tendred unto all in ſuch a manifeſtation?*

A. Yes, For the light being manifeſt from the love, it tenders it ſelfe in the manifeſtation.

Q. *And is the love received by all unto whom it is ſo tendred?*

A. Nay, for many reject the light, and will not become ſubject to the reproofe of it, and they that doe ſo, they doe not receive the love which in that manifeſtation is tendred unto them.

Q. *But is there any thing that lyes on mans part in order to his ſalvation?*

A. Yes, he is to obey the light and follow it, and then the light will teach him to deny himſelfe, and to take up the daily Croſs.

Q. *And doth the light work in order to ſalvation if man obey it and follow it?*

A. Yes, for he that obeyes the light and follows it, he doth not abide in darkneſs, but comes to the light of life.

Q. *Hath man power in himſelf to turn to the light, and to obey it, and follow it?*

A. Nay, of himſelf he can doe nothing that is good, nor turn from any thing that is evil, but if he ſtand ſtill when the light reproves him, he there anſwers it in obedience, as not joyning with that which the light reproves him for, and ſo by giving diligence to the reproof, and ſtanding ſtill when reproof comes, he is there in obedience to it, and then the love which is tendred in that manifeſtation, it caſts it ſelf about him, and with its ſtrength it ſeparates him from the ſin, and begets a diſlike in him unto it, ſo that he begins to abhor the appearance of it, and then in the ſtrength of the love, he turns from the power of Satan unto the power of God, where the light becomes his leader and teacher, in the

the way of peace, ſo that Salvation is in the light alone and not by any thing which is done by man of himſelfe, yet the light requires man to yeild himſelfe unto it, and yeilding himſelf unto it, he anſwers the requiring of it in obedience, and ſo becomes a ſervant to the light in all things.

Q. *What doth the light work when man ſo yeilds himſelfe to ſerve it?*

A. It then riſes in power, and is felt to be powerfull to the pulling down the ſtrong hold of ſin, and unthroaning the powers of darkneſs, whereby the uncleane corrupted nature comes to be crucified, and fleſhly luſts condemned, and ſo the burdens, weights and loads are removed, under which man hath travelled and groaned.

Q. *But is the light ſufficient to ſave man from all ſin, and to preſent him holy and blameleſs before God?*

A. Yes, it is ſo, and they that love it knowes it to be ſo, for the light is Chriſt, and all power in heaven and earth is given

ven unto him, and there is nothing impoſſible with him, nor too hard for him, if man do not reject him and rebell against him.

Q. *And doth the power in its riſing work contrary to mans own will, wiſdome, and reaſon.*

A. Yes, for the power is the Croſs unto the will, wiſdome and reaſon of man, and in all things worketh as a croſs unto that nature, and ſtops it, and chaines it, and yoaks it down when it would be at liberty.

Q. *And is that work of the power unto Salvation?*

A. Yes, if it be obeyed that the oppoſer do not quench it, it puts a difference between the precious and the vile, and ſo riſes as a hammer and knocks down the vile, and takes hold on it as a fire and burnes it up, and ſo man comes into the furnace where God is a conſuming fire.

Q. *But can any abide the day of his comming in ſuch a diſpenſation?*

A. Yes,

A. Yes, ſome there be that do abide it, who loves not their lives unto death, but truſts in the Lord though he kills them.

Q. *And is Salvation wrought through ſuch a diſpenſation of Chriſt?*

A. Yes, for he is terrible whileſt the wicked ſtand in his ſight, and reveales himſelfe in flaming fire to execute vengeance upon the rebellious nature, for his appearance unto Salvation is in judgment againſt all, and upon all, that would not that he ſhould reigne.

Q. *And doth Chriſt work this work in man?*

A. Yes, for ſin is within man, and there muſt Chriſt work to purge his conſcience, if ever he be made clean.

Q. *But doe none know Chriſt to be Salvation but ſuch as feeles his work within them?*

A. No, for it is to be underſtood, that whileſt man remaines in the fall, he is under the power of darkneſs, and therefore the power of Chriſt muſt work within

within him to ſubdue the power of darkneſs that ruleth over him, and to ſave him from the temptations that the darkneſs entangles him in, and ſo man is ever to ſtand in the pure fear of God, and to wait for the appearance of his power, to deliver him out of the ſnares in which he lyes entangled in the darkneſs, and then he will feel the work of the power in him, to caſt out the ſtrong man which hath kept the houſe, and the power will keep man in the awe that he dare not ſin, for who have felt the judgment of the Lord for ſin, they ſtand in the pure fear, leaſt at any time their feet ſhould ſlip into ſin, and this is true love to God, when ſin is denyed, with which his Spirit is greived,

Q. *And doth the power work effectually to Salvation as man yeilds himſelfe unto it, and denyes that which it doth reprove him for?*

A. Yes, it works effectually unto Salvation, by deſtroying death, and him that hath the power of it, which is the devill

devill, and ſo by the work of the power, the old man is crucified, & the old works, words, and thoughts, they all dye, and ſin is condemned in the fleſh, and the fleſh is brought unto ſubjection & ſilence through death, and this man muſt know wrought in him by the power of God, if ever he come to eternal life, for no unclean thing that muſt enter into the Kingdome of God, and therefore it muſt be denyed and put off before the Kingdome can be obtained.

Q. *But muſt man paſs through death, and riſe again whileſt he is in the body?*

A. Yes, For except he be regenerated and born again, he cannot enter into the kingdome of God; aud therefore he muſt dye to the firſt *Adams* fleſh, and be quickned and raiſed again in the ſecond *Adams* ſpirit, and ſo in the reſurrection and life enter the Kingdome as a little child.

Q. *And doth the work of the power bring death upon the firſt* Adam *throughout?*

A. Yes,

A. Yes, for no part or property of the first *Adam* that must live before God, and as the second *Adam* rises in power, the first *Adam* is put to death; and so the quickning spirit of the second *Adam* goes over the sinful flesh of the first *Adam*, and there is the resurrection of the seed, and the translation of man into its nature, where he receives a new body, and a new life, in which body and life he bears the image of the heavenly; and then he is blameless in Body, Soul, and Spirit.

Q. *And is that the way by which man must come to inherit life eternal?*

A. Yes, for life eternal is onely in the Son, and man in his own life is alienated from it, and therefore he must dye to his own life, before he can inherit eternal life in the Son.

Q. *And is there none that pleases God but who are thus regenerated and born again?*

A. None in the flesh can please God, and therefore man is to wait in the pow-

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er for a new birth, which is not after the flesh, but after the spirit, which birth of the spirit is the Fathers beloved Son, in whom he is well pleased.

Q. How doth the power dispose man in the death?

A. It disposes him in stilness, keeping all fleshly motions in silence, so as a little child he lyes nakedly and innocently before God, and hath no will, nor wisdom, nor reason left in him, but all baptized down into the sufferings of Christ, where they are dissolved into nothingness, and there the power kills him and gives him life again; and so man layes down his own life, and takes up life in Christ, in which life he comes to be raised in the resurrection of Christ; and hear is the passing from death to life, where man puts on Christ, and is made a new creature, and in a new life he then serves God, and pleaseth God, for his thoughts, words and works are all changed, and with a new tongue he then sings the new songs, and gives glo-

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ry, and honour and praiſe, and thanks unto him that ſits upon the throne, who lives for ever, and ever, and this is in ſubſtance the whole matter.

Q. *But doth not the birth of the ſeed meet with much oppoſition in its reſurrection?*

A. Yes, whileſt it is in the travaile it is ſtrongly oppoſed by a contrary nature, and many dangers that lyes near on every hand, untill death have paſſed upon all, as is ſaid before, but when the power hath crucified the firſt *Adam* throughout, and that the ſeed be raiſed into the glorious liberty of its own life, then the ſeed reigneth, and hath dominion and government over all oppoſitions, triumphing in victory.

Q. *But how is oppoſitions removed, and dangers eſcaped in the travaile?*

A. By Faith in the power, and watching to be kept cloſe to the leadings of it, and ſo the power will remove oppoſitions, and defend from dangers, for the watch being kept to it, and the Faith ſtanding

ſtanding ſtedfaſt in it, the enemy hath no power to prevaile though he may tempt, for the living power is as a wall on the right hand and on the left, to preſerve from dangers, and it goes before as a conquerour to remove oppoſitions, and comes behind as a ſafe guard to keep off the Enemy, for ſmiting the hindmoſt part of the Campe, and thus Chriſt by his power is all in all every way to the travailing Babe, that cannot reſt in any place below the freedome of his own life, and therefore let none enter into unbeliefe, as if oppoſitions could never be removed, nor dangers clearly eſcaped, for he that quickneth and giveth life to breath after him, he is mighty in his power, and he doth aſſuredly ſave to the utmoſt the birth of his own begetting, which abides in the ſimple tender breathings to poſſeſs more of his life.

Q. B*ut may there not be captivity after the power be received, and that ſomething be quickned by the power to breath after God?*

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A. That preſent ſtate is captivity, for that which by the power is quickned to breath after God, it is then in captivity, and breathes in the power to be delivered out of captivity, and as the power is received, and Faith kept in it, the power works in order to deliverance.

Q. *But may there not be captivity after there be deliverance in ſome meaſure wrought by the power?*

A. Yes, there may be ſo, for if the minde erre from the power, and unbeliefe enter, there may be captivity again in thoſe very places out of which the power hath wrought deliverance, and ſo many may come to taſte of the good word of God, and the powers of the world to come, and yet may goe back again, and here captivity comes upon many who have had a long travaile out of Egypt, and have ſeen great and wonderfull things wrought by the power.

Q. *But is not the power ſufficient to preſerve*

preſerve from going a ſtray, and returning again into ſuch a ſtate, as to come into captivity after it have wrought deliverance?

A. The power is as ſufficient to preſerve as to deliver, and is not at all weaker in the one then in the other, but where ſuch a ſtate comes to paſs, there is not Faithfulneſs to the power, but temptations enters and prevailes, and ſo the minde goes from the power into the temptations, whereby there is a way opened for the darkneſs to riſe again, which in the day of tenderneſs and faithfulneſs to the power, was kept in ſubjection under the yoak.

Q. And doth the power follow after ſuch again, after they erre from it, and doe not abide faithfull in it, to recover them and deliver them out of their captivity?

A. Yes, for the Lord waites to be gracious, and though there may be a backſliding, yet he doth not ſhut up his compaſſion, but condiſcends in bowels of

tenderneſs to follow the wandering ſheep which is gone aſtray, and by the word of his power he calls to return and if there be a yeilding to the word of power, and a joyning to it again, the Lord heales the backſlidings, and loves as freely as ever he did, and ſo he brings the erring ſheep again into the Fold, and gives it paſture amongſt his Flock, and here he ſhewes his goodneſs in the Riches of his mercy.

Q. *And doth the power preſerve and keep all ſafe in their travaile that abide in it* Faithfully ?

A. Yes, for they that abide in the power, and are guided by the power, they do not erre, but by the power are kept through faith unto Salvation, and all the babes that live in the power, they receive ſtrength in the power, & do not faint.

Q. *What are the dangers that may befall whileſt the ſeed is in travaile* ?

A. There be very many which the light diſcovers diſtinctly, yet I ſhall name a few of them,

1. To

1. To glory in the fleſh, with that which is manifeſt from God in the day of tenderneſs.

2. to gather the manifeſtation of truth into the wiſdome below, and to enrich the falſe birth.

3. To center in the forme or practice of truth, as it ſtands in appearance onely.

4. To lye down at eaſe after ſomething of truth be received.

5. To live upon the knowledge of what is ſeen a far off.

6. To enter into unbeleife, in time of tryal and afflictions.

7. To run out of the preſent meaſure of truth, and to hunt after the knowledge of it through the comprehenſion.

8. To feed upon any thing that flowes not from the immediate openings, and ſpringings of the life.

9. To draw any concluſion of ſecurity, and to lye down in it as in a place of reſt.

Theſe with many more, which with

the light may be ſeen, are all great dangers in the travaile, and temptations lyes very near in them, which being joyned unto, brings the ſeed into captivity, after there may be deliverance out of Egypt.

Q. *How may ſuch dangers be eſcaped, and a ſafe way walked in, through the travaile?*

A. By keeping in the everlaſting power, and living by Faith in it, for the power is the croſs unto mans own will, and ſtops *Nimrods* hunting nature, and chains under all the unruly affections, and ſo the minde abiding in the power, all dangers are eſcaped, and the innocent babe is ſafely preſerved out of the hands of all its enemies.

Q. *What are the places particularly where the power becomes ſuch a defence as to preſerve the birth ſafe in its travaile?*

A. 1. The loweneſs and humbleneſs of minde.

2. The poverty and nakedneſs.

3. The

3. The nothingneſs and emptineſs.
4. The ſimplicity and innocency.
5. The integrity and ſincerity.
6. The faith and patience.
7. The meaſure of the power received.

Theſe places with many more, which with the light may be underſtood, are places where the power overſhaddowes the birth, and is a ſure defence unto it, whereby it is preſerved out of all dangers whileſt it is in the travaile.

Q. *But when there is a clear ſight through ſome opening of the life, may there not ſafely be a reaching to it, and a compaſſing of it into poſſeſſion?*

A. Oh no, take heed in that place, for if there be a reaching forth to compaſs that which may clearly be ſeen through ſome opening of the life, that which openeth will preſently ſhut up by drawing it ſelfe into its own perfect nature and fullneſs, and then the enemy ſuddenly preſenteth a transformed appearance in the likeneſs of that which

was truly opened, and the reaching part being at liberty, it catches at the enemies presentation as if it was the same thing which was seen in the openings of the life, and so laies hold upon it with an eager desire and compasseth the false likeness into possession, but misses of the true substance, for when there is such a pure opening in the life, and that there be a clear sight, that it is the spring or fountain which the innocent thirsteth after, then there is to be a silence in the fear, that so, that which openeth may compass that which thirsteth, and bring it into a larger possession of its own fulness, and so it is the life which openeth, which must gather and compass that which thirsteth into its own opening, and that is a true and everlasting possession of endless riches, which none can compass to themselves, though there may be a clear sight in some openings, for the life is jealous of its own glory, and will not give it to another, and so shuts up it selfe again when there is a reaching to

compass

compaſs it through any opening.

Q. *But doth not ſome ſtreams flow to the thirſty in ſuch an opening of the life, by which it is refreſhed and comforted?*

A. If there be ſilence in the fear, the thirſty receives conſolation and ſatisfaction through that which is meaſured forth from the fulneſs in the opening, and ſo the ſtreams of virtue doth reach unto it; and there is not to be a reaching forth to compaſs the fountain, & here ſtrength is renewed through the renewings of the mercy.

Q. *Is not that which is taſted and felt to conſolation and refreſhing at one time, good for the ſame uſe and ſervice at another time?*

A. As it comes freſh from the ſpring, and ſo the ſame it is; but if the ſame as it hath been once taſted and felt, then it is not, for the babe muſt have the breſt and the freſh milk from it again for conſolation and refreſhing, when ever it ſtands in need, for that which once hath been taſted, and felt, and digeſted, is never

never good for nouriſhment any more, and therefore the babe is ever to depend upon the fountain of its natural generation, and in ſilence and fear waiting, all things good for food will be given unto it from time to time, according to its need, and ſo the new birth lives by new food, which is never corrupted, but in the fountain is preſerved ſweet and ſavoury, the feeling of which as it is miniſtred in the freſh openings of the life, is pure conſolation and refreſhing.

Q. *And is reſt and peace attained in the conſolation and refreshing through ſuch a miniſtration?*

A. Yes, the babe hath reſt and peace in it, for being conſolated and refreſhed through the miniſtration, it lyes down in reſt and peace, and ſo through nouriſhment and reſt, it grows up into a more perfect ſtature of the meaſure of Chriſts fulneſs, and becomes ſtrong in the Lord.

Q. *How is the birth diſpoſed when it comes into ſuch a ſtature of the meaſure of Chriſts fulneſs?*

A. It

A. It is diſpoſed in love, mercy, gentleneſs, meekneſs, peace, juſtice, equity, uprightneſs, ſincerity, innocency, and ſimplicity, in which it bears the heavenly Image of Chriſt in his own perfect nature, and in his heavenly wiſdome is in all things diſpoſed towards God and Men.

Q. *And doth the pure Religion conſiſt in the manifeſtation of ſuch virtues and graces?*

A. The pure Religion conſiſts in the power and wiſdome of God, and ſuch virtues and graces are manifeſt from the pure Religion, and are the effects of it, and ſo ſpreads abroad as natural branches of the life.

Q. *And doth all things become new in man after he be ſo changed through regeneration?*

A. Yes, for when all the old is dead and buried by the reſurrection of the ſeed, then all things becomes new in man, for the new birth hath new thoughts words, and works, and a new tongue.

Q. *And*

Q. *And hath not the new birth any agreement with the old in any place ?*

A. Nay, that is not poſſible, for they are contrary one to the other in all things, and there is no agreement between them in any thing.

Q. *But do thoſe things which are in appearance manifeſt the natures of the two ſeeds ?*

A. Yes, for as they are contrary in nature, ſo they are contrary in manifeſtation.

Q. *And doth the nature of the evil ſeed produce a manifeſtation according to its nature ?*

A. Yes, for every manifeſtation hath a conception before it be manifeſted, and the evil ſeed being in government, it ſends forth a manifeſtation according to its nature, and ſo the tree may be known by its fruit.

Q. *What is the manifeſtation that from the evil ſeed are produced ?*

A. They are generally included in thoſe things which are by people unrege-

regenerated obſerved, who are called the world, or worldly people, and ſo the pride of life is not of the Father, but of the world, that is a manifeſtation of the nature of the evil ſeed which ruleth in the world; and ſo it is concerning all other things which are obſerved by people unregenerated, who are not of the Father, but of the world.

Q. *And cannot thoſe that are born of the ſeed of God, joyn with thoſe things which by the world are obſerved?*

A. Nay, there is an impoſſibility lyes there alſo, for they are born of another nature, and there is no agreement in contraryes, either in nature or manifeſtation.

Q. *And doth not the world, or the birth of the fleſh, deſpoſe and hate the birth born of God, becauſe it cannot anſwer what is obſerved in that nature?*

A. Yes, and alſo perſecutes it, and that is the ground of all envy, ſtrife, and perſecution outward, becauſe the birth born of God, delights to do the will of God

God and the will of God being contrary to the will of man, the birth born of the will of man, hates the birth born of God, and perſecutes it.

Q. *And doth the birth born of God endure perſecution without reſiſting or revenging?*

A. Yes for it ſuffers in the will of God, and ſo lyes down in the patience and quietneſs, in which it hath true contentment and peace, through all things that comes to paſs by outward tryals and afflictions.

Q. *Then is it not the birth of the fleſh that ſtrives and perſecutes about Religion?*

A. Yes, for the nature of it is envy, and where it is not bowed unto, then it perſecutes, and ſpoiles, and deſtroys in its envious nature, and ſo revenges it ſelf in cruelty upon ſuch as cannot walk in its way.

Q. *And doth not God wonderfully appear with his own birth in a ſtate of outward tryals and ſufferings.*

A. Yes

A. Yes, more wonderfully then can be expreſſed in words.

Q. *How doth he appear with it in ſuch a ſtate?*

A. In his endleſs, love, mercy, and goodneſs, through which his bowels of compaſſion breaketh in tenderneſs unto his afflicted children, whereby they receive ſtrength in him to ſtand in every tryal that comes upon them for their faithfulneſs unto him.

Q. *And do all born of God put their truſt in him alone?*

A. Yes, for they have not another to truſt in beſides him, therefore they wholly caſt their care upon him in all conditions, and he forſakes them not in their adverſity, but ſtrengthens their faith, and keeps them in patience to endure unto the end.

Q. *And what doth outward afflictions work for ſuch as are exerciſed in them?*

A. They work for much good every way, for thereby man comes to ſee his own nothingneſs and emptyneſs, and is brought

brought into humbleneſs of minde to wait upon God, for the renewing of his ſtrength in the preſent exerciſe, that he may not be weary nor faint in it.

Q. *Then is it not good to be exerciſed in outward afflictions?*

A. Man is not to make choice of any thing, but to ſtand in the will of God; and if for the exerciſe of his Conſcience towards God, afflictions do betide him, then he will feel it work for much good; but the choice of it in his own will doth not bring any comfort.

Q. *Is there any chuſes outward ſuffe-rings in their own will?*

A. There may that come to paſſe through the will as may cauſe outward ſufferings, but it cannot be truly ſaid that the will chuſes the ſufferings, but may act or practice ſuch things as may cauſe outward ſufferings to be inflicted.

Q. *How may it be known when a man ſuffers in the will of God, and when he ſuffers for any thing done in his owne will?*

A. It

A. It may be known by the motion of Gods power in him, for by the power the underſtanding is informed into the truth, as alſo, what is not of the truth, and ſo the power conſtraines a man that is joyned unto it, to bear witneſs unto the truth, and againſt that which is out of the truth; and whoever comes into outward ſufferings for the exerciſe of their Conſcience, in this teſtimony they ſuffer in the will of God, but ſuch as barely from the Scriptures concludes ſomething to themſelves, either to be truth, or not the truth, and ſo puts their own concluſions into practice, and then for their own concluſions comes to ſuffer, it cannot be truly ſaid of ſuch, That they ſuffer in the will of God, or that they chuſe ſufferings in their own wills, but in their wills have concluded ſomething to themſelves, and have choſen their own concluſions, which in practice differs from the practice eſtabliſhed by Nations Laws, for which cauſe there are ſome that comes into outward ſuf-

ferings, but more in that place which chuſes liberty rather.

Q. *But may not a man in wiſdome ſo order himſelf as to eſcape all outward ſufferings, concerning the exerciſe of his Conſcience, by conforming to the requirings of the preſent times, and yet keep a good conſcience towards God?*

A. Man in his own wiſdom may ſo order himſelf, as to eſcape all outward ſufferings in that place by conforming, but this is to be underſtood, that ſuch a man doth not ſtand in the will of God, neither in ſo doing can he ſtand with a good Conſcience towards God; for he that conforms to any practice which man obſerveth, being convinced that ſuch a practice is not according to the mind and will of God, and ſo would eſcape outward ſufferings by conforming, and doth not ſtand in the power of God, to bear a teſtimony for God, that man is not born of the ſeed of God.

Q. *In what doth the teſtimonie of God ſtand?*

A. It ſtands in the ſeed, which hath the mind of God, and delights to do the will of God.

Q. *And do all, born of the ſeed, bear forth a teſtimony for God?*

A. Yes, they have a teſtimony in the ſeed, and ſuch ſtands in the power, and bear witneſs unto the truth, and are not aſhamed of their teſtimony.

Q. *What do ſuch bear teſtimonie unto?*

A. To the truth as it is in Jeſus, holding forth his life, power, wiſdom, righteouſneſs, holineſs, meekneſs, and patience, with all the graces and virtues of his pure life.

Q. *And what do they teſtifie againſt?*

A. They teſtifie againſt all deceit and wickedneſs, vain cuſtoms, faſhions, and traditions of the world, againſt all hypocriſie and double-mindedneſs, will-worſhips and ſelf-righteouſneſs, with all things generally that is manifeſted by the birth of the fleſh.

Q. *And is that the ground why outward afflictions betide thoſe that are born*

of the ſeed of God, and bears forth a teſtimony for God?

A. Yes, for the ſeed of the evil doer being at enmity againſt the ſeed of God, it labours every way to ſuppreſs the teſtimony of it, and ſo the birth of the fleſh hath alwayes perſecuted the birth of the ſpirit; and this is to be obſerved, that where there is no teſtimony, there is no perſecution; for if the birth of the fleſh can be anſwered in its way, and not teſtified againſt, it will not perſecute, becauſe it is anſwered by its own nature, and it is againſt its nature to perſecute its ſelf, and ſo it is, that the world loves its own, and hates ſuch as are not of it, and perſecutes them.

Q. *And doth not God anſwer all ſuch as are faithfull in their teſtimony with peace and joy?*

A. Yes, he is their ſtrength and exceeding great reward, and they have much peace in him, and fulneſs of joy in his preſence.

Q. *Why do not ſuch as are born of the ſeed*

ſeed of God, revenge themſelves upon their adverſaries when they may have opportunities?

A. Becauſe revenge is contrary to their nature, for they are born of the peaceable nature of Chriſt, in which they love their enemies, and bears good will to all men, and ſo they lye down in the will of God, and gives their backs to the ſmiters, and cannot reſiſt nor revenge, but are ready to do good to thoſe that hates them and perſecutes them, not rendring evil for evil, but overcoms the evil with good; and herein it is manifeſt that they are born of God, and knoweth God, and ſo commits their cauſe unto him, as unto a faithful creator.

Q. *But are not ſuch people in great bondage through outward ſufferings and afflictions, and is not their ſufferings grievous unto them?*

A. As to their bodies they are in much bondage and ſufferings, but they have inward liberty in God, and are the freeſt

of all people, and they count their outward afflictions but light, in compariſon of their inward joy and glory, for they are the living babes out of whoſe mouths God perfects his praiſe, and this is the change wrought in man by the mighty power of God, in which power the everlaſting kingdome is known, and the riches of it inherited, in which the babes ſits down rejoycing in the midſt of outward tribulations, and they learn the new ſongs, and ſings them with new tongues, with which they magnifie the Lamb that lives for ever and ever: Even ſo, *Amen*. Glory be to the moſt high over all.

Something.

Something concerning the Foundation and Principle of the poor afflicted people of God, called QUAKERS.

Queſt. *WHat is the ground and foundation which you (that are called* Quakers) *do lay to your ſelves, as the principle of your Religion?*

Anſw. Our ground and foundation is Jeſus Chriſt, who is the only begotten of the Father, and God hath layed it for us, and not we to our ſelves; and it is a ſure foundation in it ſelf, and alſo ſure unto us, as being layd of God for us, and this is the foundation and principle of our Religion.

Q. *Where do you hold forth this foundation to be laid, which you ſay is laid of God for you?*

A. It is laid of God within us, and is the rock of our ſafety, and ſo we hold it

forth to be a ſure foundation, as know-ing the ſtrength and power of it, which defends it ſelf that the gates of Hell can-not prevail againſt it, nor againſt us that ſtand ſtedfaſt upon it.

Q. *How do you manifeſt this inward foundation, which you ſay is Chriſt, to be the true and onlie foundation which God hath laid?*

Q. From the feeling that we have of it, by which we know that it is ſure in us, and from that ſure and certain know-ledge which we have of it in the feel-ing, we manifeſt it from its own nature and being, unto its own nature and being in others.

Q. *What is the nature and being of it?*

A. It is unchangeable, in light, life, power, wiſdom, and glory, full of all goodneſs, virtue and mercy, and in its nature and being is unmoveable.

Q. *How do you manifeſt it to be the onlie foundation, and that there is not another?*

A. From

A. From the unchangeableneſs of its own nature and being, for we know that God doth not lay any viſible or changable things for a foundation, but that which is of himſelfe within, and is invinſible to the natural eye, and unchangable in its own nature, that is the foundation which God layeth, and we know no man can lay another.

Q. And is that which is within you the onlie foundation upon which you ſtand, and the principle of your Religion?

A. That of God within us is ſo, for we know it is Chriſt, and being Chriſt, it muſt needs be onely, and principal, for that which is onely, admits not of another, and that which is principal is greateſt in being, and thus we know Chriſt in us, to be unto us the onely and principal, who was before all things, and in whom all things conſiſt.

Q. But doe you hold that this foundation and principle within you is ſufficient to give eternal life?

A. Yes, we doe ſo, for as we know that

that it is Christ in us, so we also know the eternal life which is in him, and that he is sufficient to give eternal life from his own fulness, unto as many as receives him, in the gift of his grace manifest within them.

Q. *How came you to the knowledge of that foundation and principle, which you say is within you?*

A. By the light which is manifest from it, that in our hearts gives us the light of the knowledge of it.

Q. *How do you know that it is a true light which gives you such a knowledge?*

A. By the operation and effects of it.

Q. *How doth it operate unto such a knowledge?*

A. By the strength of its power in us, whereby that knowledge which was gained through comprehending comes to decay and dye, and a loss comes upon all that which hath any way been fetched in by the motion of the earthly wisdome.

Q. *And doth it effect such a thing in*

you

you by its operation?

A. Yes, it worketh effectually in us, to the crucifying of that nature which hath rebelled againſt God.

Q. *Doth it operate unto ſuch effects in you without Faith?*

A. Nay, for it is the foundation and principle of our faith, and as our Faith ſtands in it, we know the operation and effects of it by our Faith, and in this Faith we pleaſe God, becauſe we believe that by his power in us, he is able to ſubdue all things to himſelf.

Q. *How come you to receive this Faith?*

A. By yeilding our ſelves to the maniſeſtation of the light, whereby we come to be drawn and gathered into the nature of it, and ſo receives Faith in it as the gift of God.

Q. *But have you not ſome* Faith *in it before you yield your ſelves unto it?*

A. We have a perſwaſion wrought in us, that it is of God, and ſo yeilds our ſelves unto it as being perſwaded that it

it is truth, and by yeilding our ſelves unto it, and receiving of it in its manifeſtation, we thereby come into union with it, and knows it to be the author and finiſher of our Faith.

Q. *And doth that Faith give you aſſurance of eternal life?*

A. Yes, it doth ſo, for Chriſt is the author of it, whereby we are aſſured of his love towards us, and in the Faith that we have in him, we are ſure that he is Chriſt the ſon of the living God, and by this Faith we live in the aſſurance of eternal life.

Q. *But how may your Faith be known unto others to be true Faith?*

A. By the fruits and effects that is manifeſt from it, through which it may be known unto others to be true Faith.

Q. *What are thoſe fruits and effects by which your Faith may ſo be known?*

A. Love, Mercy, Meekneſs, Gentleneſs, Peace, Long ſuffering, Patience, Righteouſneſs, and Holineſs of life, which is the fruit of our Faith, by which others

others may know that it is true Faith.

Q. *But how doe you believe unto ſalvation?*

A. By the Faith that we have in Chriſt Jeſus, our foundation and principle, through which we know that he is ſalvation unto us, and do believe that there is not another name given under heaven by which any can be ſaved, but the name of Jeſus.

Q. *But is there no true Faith but what ſtands in a principle within?*

A. There is but one true Faith, and that ſtands in a principle within, which is Chriſt, and the myſtery of it is held in a pure conſcience, and this is a living Faith, in a living principle, and all other Faiths are dead.

Q. *And can none have true Faith unto Salvation and life eternal, but ſuch as are of your opinion?*

A. We are not in any opinion, but in the principle of life, by which we are ſaved, and receives life; and in this ſtate we ſtand not in any opinion, but in a feeling

feeling of life and Salvation, for all opinions are in notions and apprehenſions, in which none feeles the life and Salvation in Chriſt, but what they apprehend in the natural part, unto that they give up their own belief, and ſo erres from the life in themſelves, and neither beleives unto Salvation, nor receives life eternal.

Q. *But do you judge all to be in the unbeliefe, that are not juſt as you are in all things?*

A. Nay, we do not ſo, for we believe that in every Nation, he that feareth God and worketh righteouſneſs is accepted of him, and we alſo believe that none can fear God and work righteouſneſs to be accepted of him, but as they are in ſome meaſure guided by the principle of his light in their conſcience, and have ſome faith in it towards God, and we believe that many in ſome ſmall meaſure do thus fear God, and work righteouſneſs, though they do not underſtand the principle, by which they are drawn

drawn to do it, and ſuch we do not judge to be in the unbeliefe, but have unity with them in that meaſure of Faith in which they ſimply breath after God, and according to their underſtanding walkes in his fear, and ſerves him in righteouſneſs; and though ſuch be not juſt as we are in all things, yet being in any meaſure guided by our principle to fear God and work righteouſneſs, we truly love them, and have tenderneſs towards them, that in the principle they may grow in Faith, and be as we are in all things.

Q. *And doe you ſimplie act from your Faith, in ſingle love to God?*

A. Yes, we do ſo, for we know that our Faith proceeds from his love unto us, and that is the overcoming power, by which we are conſtrained to love him, for he hath begotten us; and quickned us in his life, in which our Faith is kept freſh and living unto him: and by the ſame we act in ſimplicity and fervent love towards him.

Q. *What*

Q. *What is your Faith concerning Chriſt in you as a mediator?*

A. We believe that Chriſt in us, doth offer up himſelfe a living ſacrifice unto God for us, by which, the wrath and juſtice of God is appeaſed towards us, and that through the offering end ſacrifice of Chriſt for us, the hand writing of ordinances which ſtood againſt us is blotted out, and a mediation wrought between God and us, and ſo we know the conſideration of Chriſt unto us, and his mediation with the Father for us, and this is he in whom our Faith ſtandeth as the one mediator between God and man, the man Chriſt Jeſus.

Q. *What is your Faith concerning Chriſt in you. as an interceſſor?*

A. We believe that Chriſt in us doth interceed the Father in our behalfe, and by him we do appeale to God in all our diſtreſſes, and we believe that all our breathings toward God have acceſs unto him through the interceſſion of Chriſt for us, for as he knows what we want

want, ſo he alſo knows the Fathers will, and according to our want and the Fathers will he makes interceſſion, through whoſe interceſſion all our breathings are accepted of God, and not only ſo, but we have alſo boldneſs to draw nigh unto God, and by Chriſt, our interceſſour we have acceſs to the throne of grace, and findes grace to help us in the time of our need, ſo that we are relieved in our diſtreſſes and afflictions through Chriſt that loves us, who by his mediation and interceſſion prevails with the Father for us.

Q. *What is your Faith concerning reconciliation with God by Chriſt in you?*

A. We believe, through the offering and ſacrifice of Chriſt for us, that God is ſatisfied concerning our ſins, which in our alienation was committed againſt him by us, for as then Chriſt bare our ſins for us, ſo now by the offering up himſelf unto God on our behalfe, our ſins are blotted out and done away, and

we through him are reconciled unto God, and having reconciled us, he is eased of the sins which he bare for us in our alienated state, and so he hath slain the enmity which was the wall of partition between God and us, whereby we that sometimes were strangers unto God, and enemies in our own mindes by wicked works, are now reconciled unto him in Christ, so that we are no more forreigners and strangers in the enmity, but through the reconciling power of Christ in us we are brought nigh unto God, and in his Covenant of life and peace, we know his pardoning mercy in the remission of our sins.

Q. *But do you now believe that you are now come to such a state as to be free from sin?*

A. We believe that Jesus Christ the righteous doth make us free from sin, for in him there is no sin, and we being made free by him, we are free indeed; so that we now live by the Faith that is in him, and by our Faith in him we have obtained

tained victory over the world, the fleſh and the devil, and in the victory we are freed and walkes with Chriſt in the glorious liberty of the Sons of God.

Q. *But do you believe that you are ſo freed from ſin as not to commit ſin whileſt you remain in the body, or that there can be ſuch a perfect ſtate attained in this life?*

A. We believe that with God all things are poſſible, and we alſo believe that whoſoever are born of God doth not commit ſin, but is perfect as the heavenly Father is perfect, whoſe children they are; and we believe that ſuch a ſtate is attainable in this life, whileſt in the body.

Q. *But is it ſo with you at all times as that ſin hath no power over you?*

A. There is a ſtate whileſt the birth is in travail, as that temptations may at ſometimes prevaile; for in that ſtate the birth is not come into full ſtrength through the growth of Faith, and ſo may ſin through weakneſs, but where it

is ſo, there is a cry goes unto God to be delivered, and though there may be ſuch an over-coming in weakneſs as that ſin may have ſome power, yet that which cryes to God in the ſence of ſin, it hath an advocate with the Father, even Jeſus Chriſt the righteous, and he is the propitiation by whom the attonement is made, and through whom the ſin is pardoned and remitted, and ſo the birth grows ſtronger in the Faith, and goes on from one degree to another, until it be made perfect in Chriſt Jeſus.

Q. *But doe you believe that ſuch of you as are grown into ſuch ſtrength, as to have victory over the world, the fleſh, and the devil, are not lyable to temptations, and that the motions of the fleſh doe not ſometimes move and ſtir in you to commit ſin.*

A. Yes, we find that daily, but we conquer over them through him that loves us, ſo that when temptations are proffered, we reſiſt them in the power of Chriſt

Chriſt, and when the motions of the fleſh doe move or ſtir unto ſin, we ſubdue them and keep them under, and by our Faith in Chriſt we have victory over them, and though ſuch temptations and motions may be ſtirring as alive in themſelves, yet unto us they are all dead, and we are dead unto them; and though they may tempt us, yet they prevaile not, for by Chriſt we are preſerved in the hour of temptation, and the wicked one toucheth us not, and thus we are kept by the mighty power of God, through Faith unto Salvation, and knows Chriſt in us to reign over ſin, which ſometimes hath reigned over us, and in the dominion of his life we are conquerors in victory, and ſo our perfection is in Chriſt in whom there is no ſin, and we know that he is the finiſher of ſin, and the bringer in of everlaſting righteouſneſs unto us, and in his righteouſneſs and holy life, we live to the glory of the Father.

Q. *But if all theſe things be done for*

you by Chriſt within you, then what do you believe concerning that great work which by the death of Chriſt was accompliſhed on the Croſs in time paſt according to the Scriptures, or doth not this your Faith concerning ſuch things done for you by Chriſt in you, make void his death upon the Croſs, and the benefits which is to be received thereby?

A. We believe that all things which are ſpoken by the holy Prophets and Apoſtles concerning Chriſt, are true according to the Scriptures: & we believe that all the diſpenſations of God which are manifeſted by the Scriptures are altogether true, and that they were all fulfilled according to the determinate will and councell of God, ſo that our Faith concerning Chriſt in us, and the work which he there worketh for us, doth not at all make void any of the diſpenſations of God, which in times paſt was revealed unto his holy Prophets and Apoſtles, and by them teſtified in the Scriptures; ſo that the work which the Father

Father then gave unto the Son to do: we believe that he fulfilled and finiſhed according to the Fathers will, and that all things partaining to life and ſalvation was fully and perfectly in him, and that he humbled himſelf to the death of the Croſs; and from death did riſe again: and we believe that he is the reſurrection and the life, and gives eternal life to all that believe in him. but that any do believe in him as he is Chriſt, who are diſpiſers of his light and life in them, that is not our Faith, for as we know him in us, and ſo have our Faith in him; we likewiſe know the diſpenſation of God in times paſt, and the end of their manifeſtation, and the time of their finiſhing, and the Scriptures are fulfilled in us who live in the Faith of Chriſt, and walkes in his Spirit: and we alſo know and believe that he is the ſame Chriſt in us, which in diſpenſations paſt did humble himſelf to the Croſs, and doth perfect his work in us according to the determinate councell and will of the Fa-

ther, ſo that our Faith concerning Chriſt in us, doth not at all make void what he hath done or wrought in times paſt, but doth fully & perfectly eſtabliſh it as a true diſpenſation, & by our Faith in Chriſt we know in a good underſtanding, the things that are paſt, preſent, and to come, and that Chriſt is yeſterday, to day, and the ſame for ever, and of his life, nature, and being there is neither variableneſs nor changing, but an endurring ſubſtance of immortality, who is glorified with the Father in the ſame glory that he had with him before the world began, who through every diſpenſation hath manifeſted his glory, and in this diſpentation of his light and life he is come unto us, and we know him to be the firſt and the laſt, the beginning and the ending, for him hath God the Father ſealed, and in him our Faith ſtands ſtedfaſt.

Q. *And have you ſuch faith in God, and love unto him, as that you have reſpect unto all his commands and to anſwer*

ſwer him in all things according to his will?

A. Yes, our faith is ſuch in him, and our love unto him, as that we have reſpect unto all his commands; for as he hath loved us and given Chriſt for us, even ſo is our love begotten unto him, and in his love unto us, which is the ground of our love unto him, we in the ſame are made willing to run the way of all his commands, according to his will, and they are not grievous unto us.

Q. But whether do you not depend upon the things you do for life and ſalvation?

Nay, we do not ſo, for we have life before we have motion to act or do any thing that is pleaſing unto God, and in the life we have ſalvation, and ſo life and ſalvation is freely given us of God, and by his grace we are ſaved, through our faith which we have in him, and that puts us upon motion and action to do his will in all things, and yet not to depend upon what we do for life, but to anſwer

anſwer his will in all faithfulneſs, becauſe he hath given us life; and ſo we do not act or do any thing for life, but do all things which he commands us from the motion of his life, and this is life before action, which moves us to action, and not action before life, thereby to attain life; and ſo we are his workmanſhip created in Chriſt Jeſus unto good works, which God hath before ordained that we ſhould walk in them, and this is ordained of God to be the fruit of our life and faith, and in theſe good works we walk to his glory, and depends upon him alone for the renewing of our ſtrength to continue in them unto the end.

Q. *But how do you manifeſt your good works which you ſay are ordained of God for you to walk in?*

A. By our faith we manifeſt them, and the manifeſtation doth clearly demonſtrate the nature and root to be of God, in which they are created, and the nature and root in which they are created being

being of God, they muſt needs be good, and ſo they are good works as being of God, and of God ordained that we ſhould walk in them, and that of God in every conſcience bears witneſs to the ſame, ſo that we know all our works to be wrought by him in us and for us, and we do walk in them who are born of him, and he alone hath the glory, though the natural man perceiveth not from whence they are, nor whither they go.

Q. *And is it your faith and love towards God that makes you ſuch a willing people to ſerve God, and to do his will?*

A. Yes, it is ſo, for the day of his power hath overcome us, and therein he hath begotten us unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, and in him our faith and love is encreaſed and ſtrengthened to run without wearineſs, for in his life we have motion and action, whereby we are willingly diſpoſed to ſerve him, and to do his will.

Q. *But*

Q: *But how do you know all these things you act and do, are the commands of* God, *and according to his will?*

A. By the word of his power in us, through which we are made ſenſible of all his commands unto us, for as we are born of him, ſo we know his voice, and by his word we are inſtructed in his commands, and thereby put upon motion to act and do them, and in our duty he gives us his peace, by which we know that all thoſe things which we act and do, are his commands unto us, and according to his will.

Q *But are you ſo conſtrained through your faith and love towards* God, *as to anſwer him in all things that he commands you?*

A. Yes, for if we ſhould ſay we love him, and do not keep his commands, we ſhould be lyers; but we do ſo love him, and our faith is ſo ſtedfaſt in him, as that we are thereby conſtrained to keep his commands in all things, for it is natural unto his own birth to delight to do his will,

will, and to do whatsoever he commandeth, and hereby we know that his love is perfected in us, and our faith and love is single unto him; and as his good will is manifested unto us, even so is our hearts disposed in good will towards all men.

Q. What good will have you to such as you judge and condemn, because they are not like-minded with you?

A. Much every way, for that which we judge and condemn in any, is only that spirit which wrongs them, by which our good will is manifested unto that which suffers wrong, and this is our judgment according to truth; and knowing that the judgment of the Lord is according to truth, and having felt it so in our selves, through the condemnation of sin in the flesh, we judge sin in the flesh in whomsoever it reigns, that sin in the flesh may be condemned, and they in the spirit may be justified; and herein we manifest the universal love of God to be shed abroad in our hearts, in which

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our good will extendeth unto all men.

Q. *And is that the love with which you love your enemies?*

A. Yes, for as God hath pity upon us in the day of our alienation from him, and followed us with many tender visitations, and also many righteous judgments; even so we know that he would not have a sinner to perish, and in this love we labour for the good of all people; and it is the greatest manifestation of love to an enemy when his destruction is not sought, but rather a condescending to recover him out of the state of his enmity, into a state of reconciliation and peace; and we know that there is none that are enemies unto us, but they are enemies unto God, and crucifies his life in themselves, and therefore our love is in pity towards them, though they be enemies unto us, knowing that they cannot have peace with God whilst in that state they remain.

Q. *And are you so disposed towards your enemies as that you cannot seek revenge*

revenge when they do you wrong?

A. Yes, that is the diſpoſition of our nature, not to ſeek revenge, though we do ſuffer wrong; for the revenging nature is in the fall, in which people are enemies unto God, and one to another; but it is not ſo with us whom God hath redeemed, for though we may have many enemies, yet we are not enemies unto any, though in the power of God by which we are redeemed, we do bear teſtimony againſt the evil and the ſin, and that ſpirit in us doth not ſeek after revenge, but in all long ſuffering and patience we bear the enmity of our enemies, and waits to ſee their converſion out of the enmity, whereby our good will is manifeſted in love to their ſouls.

Q. But are you not the cauſe of the ſufferings that comes upon you, as being contrarie minded unto all other people, and ſo are enemies to your ſelves?

A. Nay, the cauſe of our ſufferings are not from our ſelves, but from that

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ſpirit which cannot bear our teſtimony which God hath given us, which teſtimony being contrary unto the actings and workings of the ſpirit of darkneſs, it provokes the mindes of ſuch in whom it ruleth to enmity againſt us, and that is the ground why ſufferings comes upon us, and we are clear for being enemies unto our ſelves in it, as having our faith and love towards God in thoſe things, for which we ſuffer.

Q. But *why can you not be conformable unto thoſe things which other people obſerve and practice outwardlie, and yet keep your Faith and love towards God inwardly, and ſo have your Faith to your ſelves?*

A Becauſe we dare not deny, or own that outwardly which God doth manifeſt to us inwardly, either to be truth, or out of the truth, for ſo we ſhould deny our faith and love towards him every way; and it is not poſſible that any ſhould keep Faith and love to God inwardly, and conforme to any practice out-

outwardly which is contrary to their inward ptinciple, for as the body without the Spirit is dead, ſo Faith without works is dead alſo, and they that have Faith to themſelves in the power of God, they alſo have Faith in him to ſerve him in works of truth and righteouſneſs, and ſo we ſhew our Faith by our works, for the Spirit of Faith being lived in as the inward ptinciple, the body is diſpoſed by its motions, and it doth never diſpoſe the body to conform unto any outward thing which is contrary to its own nature, ſo that the body is not to act the ſpirit, but the ſpirit is to act and govern the body, and where it is ſo, both the inward and the outward agrees in one, and there is faith inwardly and good works outwardly, and we have a good evidence of the ſpirit in our ſelves that ſo it is with us, whereby we are preſerved upon our foundation inwardly, and for joyning with any practice that is contrary to it outwardly, and here our bodyes are alive unto God in his ſpirit, and

are acted and ordered by the power of it according to his will, and where it is not ſo, there is not the ſence of the ſpirit in the body, and ſo a dead body which others may move and order in their own way.

Q. *Well, but demonſtrate in ſome particulars your Non-conformity, as firſt, Why you cannot conform to the Diſcipline of the Church of England, as it is now eſtabliſhed outwardly?*

A. Becauſe we do not find that it is eſtabliſhed upon our foundation and principle inwardly, and therefore we cannot have faith in it, nor love to wards it; and if we ſhould conform to it outwardly, contrary to the inward principle of our faith, we ſhould commit ſin, for that which is not of faith, is ſin; and if we ſhould do ſo, we ſhould commit a great evil, and our faith and love unto God would be loſt, and therefore it is why we cannot conform to the way and Worſhip now obſerved according to that Diſcipline or order, becauſe the

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ſpirit of God, by which our bodies are alive to God, doth not ſo order and diſpoſe us, and we dare not order our bodies in our own choice, for if we could do ſo, and not ſin againſt God, we ſhould rather chuſe to conform then ſuffer, but we know, that if we ſhould do ſo, we could not keep our conſciences void of offence towards God (though we might in ſo doing pleaſe many men) but ſhould come under his rebuke and correction for transgreſſion; and ſo in our ſingle faith and love towards God, we ſtand in the will of God, and dare not move to obſerve any thing outwardly, but as the motion of his power and life diſpoſes us inwardly, in which we have true peace and ſatisfaction in our greateſt tribulations, and hereby it may be underſtood why we cannot conform in this particular.

Q. *And why is it that you cannot ſwear at all?*

A. Becauſe it is contrary to our inward principle, and our principle being

the truth it ſelf, we know that as we are acted and diſpoſed by its motion, that all our words, promiſes and engagements are ſure and ſtedfaſt, for they are firmly eſtabliſhed in our principle and therefore we dare not ſwear at all, knowing our yea is yea, and our nay is nay, in a ſure and ſtedfaſt principle that changes not, and our faith and love towards God is in our principle, and if we ſhould ſwear at all, we ſhould deny our principle, which is Chriſt the truth, who commands us not ſwear at all, and our faith ſtanding in him, and our love being towards him, we are conſtrained to keep his command, becauſe we know that all his commands are according to truth, and we believe that if we ſhould ſwear at all, we ſhould go into transgreſſion, and fall under condemnation, and then we ſhould looſe the anſwer of a good Conſcience, and peace with God, which is of more value unto us, then the higheſt favours in the world.

Q. *But doth your faith and love, which you ſay is towards God, lead you wholly into oppoſition to the ordinances of men, who are to rule and govern Nations and Kingdoms?*

A. Nay, our faith and love towards God makes us to be ſubject to the Ordinances of men for the Lords ſake, and we do not deſpiſe Government outwardly, but do believe that actual ſubjection ought to be given in all things that pertain to the preſervation and well-being of ſuch as are under the power of it, and for this cauſe pay we Tribute, and Cuſtome, and that not only for fear, but for Conſcience ſake, whereby our actual ſubjection is manifeſted and our Conſciences kept void of offence towards God and men; for as we know that our inward principle is juſt and righteous in it ſelf, ſo we believe that every power in outward Government that rules in Juſtice and Righteousneſſe between man and man is to be owned and ſubmitted unto, and not in any wiſe

to be reſiſted or denyed; and this is ſomething of our faith concerning this particular, whereby it may appear that we are not wholly in oppoſition to the Ordinances of men, as they act in Juſtice and Righteouſneſs for the well being one of another, which is the main end of all outward Government.

Q. But do you not believe that you ought in all things to be actually ſubject according to the inſtitutions of Laws which are in being?

A. Nay, that is not our Faith, for where any Law concerns our Conſciences, and that contrary to our inward principle, in that caſe we dare not be actually ſubject; for as our principle is the greateſt in power, and ſo it is moſt worthy of our ſubjection, and our faith and love conſtrains us ſo to do; and where any outward Law, lyes againſt our inward principle, as to things pertaining to our Conſciences, we in that caſe are paſſive, and patiently ſuffers under it, and ſo we believe and are ſure, that

that the exerciſe of our Conſciences, in matters of Worſhip and Religion, is to ſtand ſingle unto God alone, and not to be reſtrained or limited by any Ordinance of men.

Q. Why can you not give reſpect and honour unto perſons that are in power and Government, according to the Cuſtoms which are uſed?

A. Becauſe it is againſt our faith to reſpect perſons according to cuſtomes, for we have not the faith our Lord Jeſus Chriſt in reſpect of perſons; and yet we give honour and reſpect to all men unto whom it is due, but the Hat and Knee is a beggarly honour, and not worthy to be either given or received for honour, being far below the honour that comes from above, and we being born of the Royal ſeed of God, we cannot give honour to any thing below it; and all the cuſtoms that are in being, and given, and received for honour amongſt men, they are all below the Royall ſeed, and the birth born of the ſeed

can neither give nor receive such honor: and this is our faith in this particular, That we are to honour God; and all men in the Lord, but Customs and Observations, with the Hat and Knee, we believe and are sure that God doth not require us to give respect or honour unto any person after that manner; and by out faith we live in our principle, and we know that there is no honour due unto any man, but as he hath some union with the light and power of God in himself, which is the principle unto which all honour belongs, and unto such we can give honour with our hearts, though our Hats remain in their place of service, and our bodies stand without moving, and this is the honour which we do give unto whom it belongs, and it is the honour from above, and not from below.

Q. *And why is it that you are so contrarie minded unto all other people, both in your behaviour and language, seeing there is none besides you that behaves themselves*

ſelves after ſuch a manner, and you being ſo contrary unto all people in your behaviour and language, it makes you ridiculous in their eye, and to become a reproach in your generation?

A. The reaſon why we are contrary minded unto all other people in ſuch things, is this; we being come unto Chriſt the light, life and truth, we are come to a principle which differs from other people, and as we are regenerated and born again of incorruptible ſeed, we are not of the ſame minde as other people are, nor as we our ſelves ſometimes have been when we lived in the vanities of our mindes, and as our change is wrought by the power of God, ſo is the Spirit of our minds renewed unto God, and our behaviour and language is from that which is pure in it ſelf, and as is the root ſo are the branches, and in this lyes the difference between us and other people, which is the cauſe that makes us ridiculous in their eye, not that our behaviour and language are ſo

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in themſelves; but proceeding from a plain, ſimple, honeſt mind in us according to truth and righteouſneſs: the heady and high minded looks upon them as ridiculous becauſe contemptible in their eye, and ſo ſpeaks reproachfully and ſcornfully of us, for our behaviour and language is from another principle then other peoples are, and if it was not ſo, we ſhould be asmuch eſteemed and reſpected amongſt them, as when we were one with them in behaviour und language, which now being made to differ in our principle, and to appear contrary unto them, their reproach and ſcorn falls upon us as a ridiculous people, but we know it is better with us, now that we endure ſuch reproaches becauſe of our difference, then in the time when we lived in the pleaſure of ſin, and had reſpect and eſteem, and not reproach and ſcorn.

Q. But is there not ſome which hold an inward principle as you do, and yet do not behave themſelves after your manner, but

but can obſerve the things that are in cuſtome both in behaviour and language?

A. There may be ſome ſuch, but they are not upon our foundation, and though they may hold an inward principle, yet they are not of us, for we know that the birth of the fleſh hath an inward principle, and that will allow the liberty in behaviour and language according to the cuſtomes uſed; but we ſay that ſuch an inward principle that doth allow ſuch an outward practice is not of God, but of the fleſh, which anſwers the nature and will of the fleſh, in behaviour and language, and we cannot follow ſuch as our examples, though they may hold an inward principle, but are made to differ from them both in root and branch; for we believe and are ſure that the Son of God is come unto us, and hath given us an underſtanding to know him that is true, and we are in him that is true, and being in him that is true, we know our behaviour and language is according to truth, and ſo we know

know that all our works are wrought in God, and by Faith in him we ſtand, and unto him alone gives glory for ever.

Q. *But how may people come to be ſatisfied, that it is ſo with you as you ſay, more then with others, who may ſay as much for themſelves in their way as you do in yours?*

A. There is no other way for any people to be ſatiſfied in this matter, but by taking heed to the principle of God in themſelves, for as we are born of God, there is none can know us as to be ſatisfied concerning us, either in principle or practice, but as they come to the ſame principle in which we are; for if people will onely reaſon about things that differ they may weary themſelves and yet never be ſatiſfied, for we doe not onely ſay that ſo it is with us, and ſo preſs it upon others to believe it, barely from our ſayings, but we preſs all people to a joyning with the light and power of Chriſt within them, and if they come unto that, then we

we know that we ſhall be manifeſt in their conſciences, and be known where we are, and ſo it is not what we or any others may ſay in our own caſe, that can give true ſatisfaction to any enquirer; but what the witneſs of God in the conſcience ſaith: for if that do not ſeal to what is ſaid, there is not any thing that is ſaid, which can clearly evidence the matter in queſtion, and if we be not found by the witneſs of God to be as we ſay, then let us not be believed, but if we be ſo, then people may be ſatisfied that we are not only ſayers, but alſo doers; and if we cannot be believed by our ſayings, being others may ſay as much as we in their own caſe, yet let us be believed for our works ſake, which from our principle is manifeſt to be of God, whereby we are diſtinguiſhed from all fair ſayers, who may have many good words, but not in the life, and ſo are fruitleſs in good works, and the witneſs of God will never anſwer with a ſeal unto their ſayings, though

though they may ſpeak never ſo faire, but we know that whoſoever doth the Fathers will, ſhall perfectly underſtand our principle, doctrine and works, by which they may come to be ſatisfied that we do not ſpeak of our ſelves, nor act of our ſelves, but in the eternal motion of the power and life of Chriſt, who is our fouudation and principle; and they that would be ſatisfied concerning us any way, they muſt finde us and know us in the principle of life where we are, and not in their own reaſon where we are not, for it is not poſſible to finde a man where he is not, or to know him untill he be found and beheld in the place where he moveth, and ſo let none reaſon about us, for there they can never know us or come unto us, but let all feel to that of God in them and be faithfull to it, and then they will not ſay, the Quakers Religion is but young in years, or lately come up, and we know them not, nor what their new doctrine means, by which people comes to be

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ſo altered and changed; but they will know and underſtand, that our life is hid with Chriſt in God, and that his life appears in us, and we in it, and ſo be put out of all doubts and queſtions in the reaſonings concerning us; and receive ſatisfaction in all things that pertain unto us, in life and Godlineſs, in which our Religion is pure, holy and undefiled, and was before unholineſs or unrighteouſneſs was; and will remain in its purity when years ſhall paſs away and be no more, and this is the meaning of our doctrin, to bring people to the everlaſting word of God in themſelves, that they may come into reſt and peace in the pure Religion, where God is known in his loves grace, and riches of mercy.

Q. *If your Faith give you ſuch aſſurance of your principle and Religion to be true and right, then why cannot you defend it by force, and ſo free your ſelves from that outward bondage which you ſuffer for your Religion?*

A. Our

A. Our Faith doth give us ſuch an aſſurance, but yet we cannot ſtrive with our oppoſers and oppreſſours, nor any way by force of carnal weapons ſeek to defend it, for we know that it is ſufficient to defend it ſelf, & alſo to defend us that live in it, and our weapons are Spiritual and not carnal, & we fight the good fight of Faith in the power of the Prince of peace, and ſo we war againſt ſin, but followes peace with all men, and can be ready in every office of love to doe good to our greateſt enemies, and herein we have been ſufficiently proved to be a peaceable people under every power by which we have or doe ſuffer, and we have never reſiſted, nor ſought revenge upon any, but in all things commits our cauſe unto God, in whoſe ſight we ſtand approved, and he knows that as we are in words or appearance, even ſo we are the ſame in heart, and unto his judgement and tryall we appeale in our innocency, and the principle of his

his life in every one doth bear witneſs for us, and all that hearken unto it, will receive a true evidence in themſelves concerning our innocent and peaceable life.

Q. *And doe you refer your tryal in all things to your own principle in others, which you ſay is Chriſt, the light, and life, and witneſs of God.*

A. Yes, we do ſo, for as we know that all judgement in heaven and earth is committed unto Chriſt, ſo we know that there is not another that can truly try or judge of us beſides him, and therefore we have boldneſſe to refer our tryal in all things unto him alone as knowing that his tryal and judgement is according to truth in every man, and as our Faith is in him, and our love unto him, ſo we know that he will not condemn the works of his own hands, but juſtifie the fruit of his own life, power and virtue, and his tryal and judgement will clearly evidence for us, that we are his, and not our own.

Confeſſion. *It may now be perceived, that you do not hold or maintain the things that you do to be from your ſelves, or in your own wills but from Chriſt the foundation and principle.*

A. Yes, it is plainly ſo, for of our ſelves we can do nothing, but through Chriſt, in whom we have our ſtrength, we are able to do all things; ſo that our ſufficiency is in him alone, and by his power in us, all our good works are wrought for us, and unto him they all return, that he in all things may have the preheminence, and the glory for ever.

Reſolved. It being ſo, there is no good ground why you ſhould be called in queſtion, or any way ſuffer for your Faith and Religion, ſeeing that what you do is from the power of Chriſt, and his works are not to be denyed by any, nor you to ſuffer in any caſe for the faith you have in him, and the love you have to him; and ſeeing that you deny your ſelves in what you do (which many hitherto

hitherto have thought you did not) and that you are willing to be tryed and Judged according to the Judgment of truth in Christ, you ought not in any wise to suffer by any other Tryal or Judgment whatsoever, and all sober, moderate people may be well satisfied with this Demonstration, that your principle is of God, and that your faith and love is unto God, and your good will unto all men, and none need not any farther stand in doubt of the truth of it, but may be fully perswaded that you have Salvation and Eternal life by Jesus Christ, which may overcome all that are yet contrary minded unto you, to joyn with your principle, that they may be of your Faith and Religion, who are a people that loves God so singly, and lives amongst men so peaceably, which indeed doth clearly manifest your principle and Religion to be of God.

W. S.

THE END.

A manifeſtation of Prayer in Formality, and Prayer in the Spirit of God.

IT hath been a common Obſervation through Ages and Generations, to perform ſomething as a duty unto God by way of Prayer, & this common obſervation hath deſcended from one Generation to another (ever ſince the Apoſtacy entred) in a cuſtomary and formal way, ſtill obſerving the practice in words, and continuing the ſame as a duty unto God in the ſame manner and form, not at all regarding or conſidering the preſent want or neceſſity of the preſent Age or Generation, nor the preſent ſtates and conditions of particular people, but praying in the *ſame Words*, and in the *ſame Forme*, from time to time, and from generation to generation, and ſo it flows, as a natural ſtream in a common and cuſto-

cuſtomary practice, from one generati. on to another: and hence it is that people continue asking but do not receive, *becauſe they ask amiſs*, not feeling the Spirit that makes interceſſion. And ſo the *Phariſees* made long prayers, but received the greater damnation, becauſe they prayed not in the Spirit, but in the cuſtomary formality, which by the Spirit was condemned. And it is very ſad that people ſhould all their life-time be complaining and asking, and never come to receive ſatisfaction: And this is the common way of Prayer in this preſent generation, who have many prayers informed words, and with their mouths do often repeat them, and in the formality make a practiſe of them, and ſo at ſet-times, and in ſet-prayers, ſpend away their dayes, but feel not the Lord nor his goodneſs. And this common way of Prayer, now uſed in the common Worſhip, never brings people to obtain, but keeps them alwayes asking; where, in anſwer to the Commandments, they pray

on this wiſe, *Lord have mercy upon us, and encline our hearts to keep this Law, and write all theſe thy Laws in our hearts, we beſeech thee.* Now, if they would encline their hearts to the Spirit of God in themſelves, and obey it, then the Spirit would encline their hearts to keep God's Law, and the Spirit would write his Law in their hearts, and put it into their inward parts, and it would keep them that they would not depart from it, and there they would feel Gods mercies, and ſo come to receive an anſwer of their Prayers: For when the heart of man doth not encline to the Spirit of God, it is in rebellion againſt him, and God doth not ſhew mercy to the rebellious; and ſo people paſs over their time in words, but want the life which ſhould do them good; and when they come to finiſh their dayes, their hearts are as far off from Gods Law, as the firſt day when they began to pray, That he would encline their hearts to keep it, and they have no aſſurance that God will ſhew them

them mercy, though they have been praying in words all their life time. And likewiſe in anſwer to the *Lettany*, where they pray after this manner, *Good Lord deliver us*: And, *we beſeech thee to hear us good Lord.* And this is the ſame in their latter dayes, as in the beginning; and it is manifeſt that they are not delivered from thoſe things as in words they pray to be delivered from, nor are not heard in thoſe things which they beſeech the Lord to hear them in, and ſo they ſpend their dayes in obſerving a cuſtomary formality, and never come to any aſſurance that they are delivered, or that their requeſts are heard and anſwered. And again, in that which they call the *Creed*, they confeſs they believe in God; now they that believe in God, their hearts are enclined to keep his Law, and he ſhews them mercy, and hears them, and delivers them, for they that believe in God, they do his will, and if any man do his will, him he heareth. And then again they confeſs, *That they*

are miſerable ſinners, and do thoſe things they ought not to do: And if ſo, then not Believers; for they that believe in Chriſt are not miſerable ſinners, neither do thoſe things they ought not to do, but by believing in Chriſt they are ſaved, and he takes away their ſin that makes them miſerable, and ſets them free from their miſery, and they do thoſe things that are well-pleaſing in his ſight; for they that truly believe in Chriſt, they do not only confeſs their ſins, but alſo forſake them, and ſo find mercy with the Lord, and they are not alwayes complaining that they do thoſe things they ought not to do, but know his Will and do it, and are bleſſed in their deed. And again, in that which they call the *Lords Prayer*, they generally ſay, *Our Father*: Now the Children of God are not miſerable ſinners, nor do not thoſe things they ought not to do; for, *Whoſoever is born of God, doth not commit ſin*: And, *Whoſoever ſinneth, hath not ſeen him, neither known him*: And there are not any that be-

believe in God, or can call God *Father* in truth, but thoſe that are born of him; for thoſe that are born of fleſh and of blood, and of the will of man, they do not believe in God, neither can truly call God *Father*, for that is the nature in which ſin is committed, which makes people miſerable, and that is the nature in which they do thoſe things they ought not to do, and that is the nature in which there is no ſaving health, and there is not any prayer accepted of God, which in that nature is performed: for none in the fleſh can pleaſe God, and whatſoever is offered unto him in that nature, he doth not regard it, for it is the nature from which all wickedneſs proceedeth, and *the prayers of the wicked are an abomination unto God.* And though there may be many which may deny the common way of Prayer, as it is uſed in the common Worſhip, and ſet up ſome other way of Prayer, as more excellent, yet whilſt the Fleſh, and Blood, and Will of man conceives it, and performs

it,

it, there is no difference in the ground, between that which they deny, and that which they ſet up and practiſe, neither doth God regard it any more than that which they deny. And though ſuch Prayers may not appear ſo formal, as thoſe that are commonly uſed in the common Worſhip, yet they are conceived in the very ſame womb, and do not at all differ in the ground: for as the Wiſdom of the fleſh hath compoſed ſo many ſet prayers in words, and hath preſcribed a way to obſerve and practiſe the ſame, and that none is either to add or diminiſh as to what is ſo compoſed; even ſo the ſame Wiſdom may deny that preſcribed way, as being formal, and may invent ſomething inſtead of it, in a higher miſtery of iniquity; and though they may not ſpeak in ſuch formal compoſed words, yet in the ſame Wisdome their words are formal, not at all differing in the ground or conception, but only in the expreſſion and obſervation, and in their practiſe it is as formal as that which

which they deny, for they have a conſtant obſervation by way of Prayer, in what they practiſe, which in it ſelf is as formal as the ſet prayers commonly uſed in the common Worſhip, for they can ſet their own time both to begin and to make an end, and when they will they can utter words, and when they will they can be ſilent, and they have their own conceptions at command, and can either perform or not perform in their own time, and this is the unclean part which offers unto God, which he doth not accept, neither is any Prayer regarded or accepted of God, but the Prayer which is offered to him by his own birth.

So that theſe few things being ſeriouſly conſidered, it is manifeſt, that the way of Prayer, as is now commonly uſed, obſerved, and practiſed in the common worſhip is not true prayer, but a bare formality, and not onely ſo, but alſo contradictory, & ſo is not performed with a right underſtanding; and it is as manifeſt

niſeſt that all other wayes of praying, which are conceived and performed in the wisdom of the fleſh, is not true Prayer, neither doth God regard it more then the other, becauſe it is performed in the ſame nature, and differs in nothing but in the manner, and however they may differ in the practice, yet they meet in the ground, and are offered up in the unclean part, and ſo are not performed with an underſtanding, as Prayer in the Spirit of God is.

Now the Spirit of Life, which is maniſeſt from God in every mans conſcience, doth ſo enlighten him, as to make him ſenſible that he is a ſinner, and in himſelf is miſerable, and eternally liable to the Wrath of God, without the Lord appear for him, and work his deliverance; and as man takes heed to that Spirit which doth ſo enlighen him, and makes manifeſt his condition to him, then the Spirit begins to quicken and ſtir up ſomething in him that deſires after God, and breaths after God, and the

ſighs

ſighs and groans begin to ariſe in a true ſence of miſery, and the breathings go forth in the earneſt of the Spirit unto God, and the cry ariſes for help and deliverance: and though that which is quickned by the Spirit, to breath in the Spirit, be but as a babe in youngneſs, and that it doth not know what to pray for as it ought, but ſtands ſighing, and groaning, and mourning, in the ſence of burdens, weights and loads that lye upon it, yet the Spirit in that ſtate helpeth its infirmities, and makes requeſt for it according to the will of God, for the Spirit knows what the Babe wants, and with what it is burdened, and ſo makes interceſſion unto God for it; and in the Spirit the Babe hath acceſs to God, and though it be but young, yet it cryes *Abba*, Father, and ſo it breathes in the Spirit, and cryes in the Spirit, and prayes to the Father in the Spirit, and the ſighs and groans, do riſe from a true ſence of its own weakneſs, and the want of Gods Mercies; for it underſtands in the Spirit what

what it wants, and is ſenſible what burdens lyes upon it, and in the Spirit it draws nigh to God, and ſubmits its ſelfe to the Throne of his Grace, and there finds Grace to help it in its need, for the Spirit brings reliefe from the boſome of the Father, and ſupplies the Babe in all its wants, and every breathing is miniſtred unto by the Spirit; and here the Babe prayes aright, and asketh according to the will of God, and he hears its complainings, and in his compaſſion he anſwereth its petitions, and ſo it comes to receive from his own hand, and he gives unto it daily bread, and nouriſhes it with his own virtue, after which it breatheth, and ſtands by it to help it in the hour of temptation, and ſo the Babe begotten by the Spirit, prays in the Spirit, and receives from the Spirit, and is ſtrengthened with the virtue of the Spirit; and this is true prayer though never a word be ſpoken through utterance: for the Babe breaths in the Spirit and cryes in the Spirit, and prayes in the Spirit, and as it ſo

breathes

breaths, and cries, and prayes in ſecret, even ſo the Father which ſeeth in ſecret, doth reward it openly, and by his power removes the burdens from it, and with his own hand liſteth up its head, & in his own time he delivereth it out of all troubles; and from its quickning and firſt breathing it goes on from ſtrength to ſtrength, and from virtue to virtue, even as by the Spirit of the Lord, and having received ſtrength in the Spirit, then by the Spirit it hath utterance given, and can utter words by the help of the Spirit, and ſo prayes in the Spirit, and prayes with an underſtanding, and that which it expreſſeth in words by the help of the Spirit, and by the ſtrength of the Spirit, that is a comfort to every babe that is breathing in the ſame Spirit, and ſo the babes begotten by the Spirit, pray in the unity of the Spirit, and their prayers return into their boſome, and are anſwered with a ſeal of the ſame Spirit, for they ask in the Name of Chriſt, and in his Name they receive their ſatisfaction; and ſo here is a

time

time of ſighing, & groaning, & mourning & complaining, & a time of breathing, & crying, & praying, & a time of receiving, & rejoycing, wherein the babes of life do come to inherit that wch they have breathed after, & ſo come to the living praiſes unto God, who hath anſwered their prayers in the riches of his Grace and Mercy.

So all muſt come to the ſpirit of God, by the ſpirit to be ordered, and ceaſe from their own words & from their own time, and learn to be ſilent until the ſpirit give them utterance, for the Lord is weary of all formality & hypocriſie, & he hath no pleaſure in any ſuch performances, for his Controverſie is againſt the *Son of Perdition*, but he will exalt the *Son of his Love*, & bleſſed are they that are born of his life, for whatſoever they ask in his Name, their Petitions are anſwered, & their Requeſts granted, & the prayers of ſuch are only accepted, and not the prayers of thoſe that think to be heard for their much babling, who have many words, but not in the life. W. S.

THE END.